

CATHOLIC • ACTION •

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NOVEMBER, 1941

ARCHBISHOP CICOGNANI

on Cooperation with the

Confraternity of Christian Doctrine

“THE Confraternity of Christian Doctrine, blessed by Pontiffs and Bishops, ordered by the general law of the Church for every parish, has for some time carried on in the United States of America a vital, supernatural work. Where real co-operation has been given to the work, the results have been remarkable.

“TO SECURE greater and more effective results in whatever activities are directed toward making known the teaching of Christ, all should not only be connected and co-ordinated with the Confraternity of Christian Doctrine but be a part of it.

“DEVOTEDLY, therefore, and to the utmost of your ability, co-operate with the Confraternity of Christian Doctrine. To take the place of the Divine Master in teaching the multitudes—what a sublime and glorious role! To teach with our Divine Master, to co-operate with our Holy Redeemer, to perform with Him and with His ministers this apostolate of charity—how beautiful and meritorious a work!

—From an address delivered to the Sixth National Catechetical Congress by Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. (See pages 3, 4, 5 and other Confraternity material in this issue.)

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NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information Publications, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 11



NOVEMBER, 1941

OUR COMMON CATHOLIC INTERESTS

Some Data on the Confraternity of Christian Doctrine

EDITOR'S NOTE: *The Seventh National Catechetical Congress of the Confraternity of Christian Doctrine to be held in Philadelphia, November 15-18, 1941, is of deep significance to all our readers. Last month this magazine published a preview of the program of the Philadelphia meeting. A further notice appears on page 25 of this issue.*

In view of the universal importance and need of the Confraternity, we asked Father Cornelius Collins, director of the National Center of the Confraternity to prepare a brief "Who, Why, and What" of the Confraternity for the enlightenment of our readers. We are grateful to Father Collins for the following:

REALIZING the great need for unifying and enlivening the instruction of the laity in the teachings of Christ, the Hierarchy of the United States in November, 1934, formed an Episcopal Committee of the Confraternity of Christian Doctrine. The members of this Committee are: Most Rev. John T. McNicholas, D.D., Archbishop of Cincinnati; Most Rev. John Gregory Murray, D.D., Archbishop of St. Paul; and Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, who is chairman.

At this same time, the Hierarchy established the National Center of the Confraternity of Christian Doctrine as a bureau of the National Catholic Welfare Conference. They were led to do this by the great interest naturally given to the work of Christian instruction by all departments of the Welfare Conference. The National Center of the Confraternity has a priest-director, a secretary and a small staff. The purpose of the Center is to give service to the dioceses of the nation. It acts as a medium for the exchange of ideas and helps co-ordinate the program activities instituted by the diocesan directors under the direction of their Bishop.

Confraternity No New Society

Although the Confraternity of Christian Doctrine has become so very prominent in our day we must not forget that it is no new and passing phase of a religious society. At the time of the Protestant revolt

in the sixteenth century, there was felt the need of some strong undertaking that would oppose the breakdown of Christianity and save the Church from further loss. God in His Providence answered the prayers of the faithful and the Confraternity came into being. In 1536, the zealous priest, Castellino da Castello, had founded in Milan the "Schools of Christian Doctrine" for the instruction of children and unlettered persons in the fundamental doctrines of Christianity.

Action of the Council of Trent

The Council of Trent (1545-1563) issued later its Catechism and ordered the teaching of Christian Doctrine throughout the Church. Some years before the Council of Trent was closed a young nobleman of Milan, Marco de Sadis-Cusani, was sent down to Rome and united his efforts with those of other young men in instructing children and adults in the teachings of Christ. Under the Pontificate of Pius IV in 1560 the Society of Christian Doctrine at Rome was founded. Marco de Sadis-Cusani was a disciple of Enrico Pietra of Piacenza, a saintly employe at the warehouse of the Bottini who left his business and became a priest, associating himself with Saint Philip Neri in the work of teaching Christian Doctrine. At first, the Confraternity was made up of priests and laymen, but under St. Pius the Fifth the association was divided into sections. Those members living in the world formed the Archconfraternity of Christian Doctrine with the

center fixed by Paul V at St. Peter's. The Papacy in the succeeding years has constantly expressed its desire for the promotion of the teaching of Christian Doctrine and it exhorted those in authority in the Church to see that the work was well done.

Action of Popes Pius X and Pius XI

Coming to our own days, we find the saintly Pope Pius X in his encyclical, "Acerbo Nimis," unifying catechetical instruction and promulgating regulations which were to be observed in all dioceses. He recognized the prevalent weakness in knowledge of the faith and foresaw what the results of such weakness would be, the chaos and unrest of our own times. Pope Pius X ordered: "In each parish the Confraternity of Christian Doctrine is to be canonically instituted. This, Venerable Brothers, do we prescribe and commend by virtue of the Apostolic Authority." The new code of Canon Law (May, 1918) ordered that the Confraternity of Christian Doctrine be established in every parish (Canon 711—Part 2; 1333). Pope Pius XI in the *Motu Proprio* of 1923 "Orbem Catholicum" established the catechetical office in the Sacred Congregation of the Council. It is the function of this Office to regulate and promote catechetical activity of every kind.

The Encyclical on the Christian Education of Youth ("Divini Illius Magistri") which came out in December, 1929, pointed out that the "true Christian product of Christian education is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the spiritual light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character." More recently (January 12, 1935) the Decree of the Sacred Congregation of the Council "Provido Sane Consilio," On the Promotion of Catechetical Instruction, directs that: "In every parish . . . there shall be instituted—and before all others—in accordance with Canon 711, Part 2, a Confraternity of Christian Doctrine."

Confraternity First Established in U. S. in 1903

In the United States, the Confraternity of Christian Doctrine as a parish diocesan unit is of rather recent origin. It was established in New York first in 1903 under Archbishop Farley, later Cardinal. Pittsburgh formed the Missionary Confraternity in 1908. Bishop Molloy of Brooklyn in 1921 organized the Confraternity for the thousands of Catholic children in his diocese. In the Los Angeles-San Diego Diocese Most Rev. John J. Cantwell started the Confraternity in 1922, in the parish units as we know it today, with Rev. Dr. Robert E. Lucey (now Archbishop of San Antonio) as its first director. There followed the formations in Santa Fe in 1927, and that of Monterey-Fresno about the same time. Bishop Edwin V. O'Hara

(now Bishop of Kansas City) in his first pastoral letter decreed that the Confraternity be set up in every parish and mission of the Diocese of Great Falls in 1930. Des Moines, Albany, Portland (Oregon) and Helena followed soon after. Today we find that as a result of a gradual growth, 104 dioceses in the United States have the Confraternity canonically erected. This is due chiefly to the zeal and generosity of the Bishops and the aid of apostolic priests appointed by them to guide the work in the different dioceses.

The parish unit of the Confraternity is composed of a priest-director, a president, vice-president, secretary and treasurer and chairmen (male or female) for the different branches of the work.

Aims of the Confraternity Briefly Stated

What are the aims of the Confraternity of Christian Doctrine? Briefly they are:

- a. The religious education of Catholic elementary school children not attending Catholic schools, in vacation schools and school year instruction classes.
- b. The religious education of Catholic youth of high school age not attending Catholic schools, in suitable discussion groups and by other successful methods.
- c. Religious Discussion Clubs for adults.
- d. Religious education of children by parents in the home.
- e. Inquiry classes for non-Catholics.
- f. Religious correspondence courses.
- g. Distribution of Catholic literature, especially papers and magazines.

Active membership in the Confraternity consists of:

- a. TEACHERS, trained lay catechists, who will assist the priests and Sisters in catechetical work, especially in religious vacation schools and weekday instruction classes.
- b. HOME VISITORS, whose work is to make a systematic survey of the parish, encourage children to attend instruction classes and adults to join discussion clubs, and to promote subscription to Catholic literature.
- c. HELPERS, who will be asked to provide facilities for classes, clubs, transport teachers and pupils and assist with preparation of materials for religious vacation schools and instruction classes.
- d. DISCUSSION CLUB LEADERS, who are to conduct religious discussion clubs for adults and secular high school students.
- e. PARENT-EDUCATORS, who will train themselves under parish direction in their important work of promoting religious knowledge in the child from its earliest years extending through all the school levels.
- f. APOSTLES TO NON-CATHOLICS, who devote their

time and means and energy towards bringing into the Church those who are not of the household of the faith.

Besides active members there are associate members, made up of those who cannot take active part in Confraternity activities but who are willing to make a contribution for its support. All of these, both active and associate members, enjoy the abundant indulgences granted to the organization by the Holy See.

First U. S. Catechetical Congress Held in 1935

In 1935 the First National Catechetical Congress was held at Rochester, New York. This was followed by other National Congresses at New York, St. Louis, Hartford, Cincinnati and Los Angeles. This present year His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, has invited the Seventh National Catechetical Congress of the Confraternity of Christian Doctrine to meet in his See City November 15-18. The purpose of the National Catechetical Congress is primarily to dramatize the program of the Confraternity of Christian Doctrine. There will come out of it an inspiration to strengthen and increase Catholicism in our nation as a bulwark against the destroying forces of materialism, as well as the revitalizing of the faith in the lives of individuals. In 1937, the Bishops of the United States at their annual meeting requested the Episcopal Committee on the Confraternity to promote regional congresses so that the clergy, religious and laity who are prevented by distance or expense from attending the National Congress might have the benefit of local meetings and

settle problems peculiar to each section of the country.

This growing movement for the promotion of Christian education in the United States gives the Church sound reason for rejoicing. It should make it possible for us to strengthen our national life and preserve us from disunion and chaos. All fair-minded men will now admit that most of the hardships of every-day life have had their rise in the lack of a knowledge of Christ and His teachings. The simple catechism was put aside; whereas, "to save the world from many crimes and social maladies, to save many poor misguided souls from the misery of their state, the short lessons of the Catechism would suffice" (Archbishop Cicognani).

Confraternity Praised by Present Pope

We all have our task to fulfill in the interest of Christ through Catholic Action no matter what form of it we may be engaged in. Only out of a sincere cooperation and understanding can come the increase in Christ's kingdom on earth so earnestly sought for by every sincere Catholic. We have reason to rejoice in what has been done but we must not forget that much has yet to be accomplished. Our present reigning Holy Father, Pope Pius XII, addressing the Hierarchy of the United States (November, 1939) singled out for praise three Catholic Associations of our nation: Catholic Action, the Marian Congregation and the Confraternity of Christian Doctrine. "Their fruits," the Pontiff said, "are the cause of joy and they bear promise of still more joyful harvests in the future." (See further references, in this issue, to the Confraternity and its Philadelphia program.)

Doctor Johnson in Catholic Hour Address on "Patriotism and Play"

NOTE: Concluding a very timely series of four Sunday evening addresses on "Practical Aspects of Patriotism" delivered in the Catholic Hour beginning October 5, 1941, Reverend Dr. George Johnson, director of the Department of Education of the National Catholic Welfare Conference, took for his subject "Patriotism and Play," in which he stressed particularly the value, both to the individual and to the community, of wholesome recreation and the rational use on the part of all citizens of their leisure time. As a matter of common Catholic interest, we quote from Doctor Johnson's address the following:

"**H**OW to make intelligent and creative use of leisure time emerges as a problem of top-flight importance in modern society. People are more and more on their own. Less time is spent at work and more of us have more money than folks like us ever had before. Then, too, our work does not completely absorb us. We labor at jobs that have become standardized and call for little concentration or creative effort on our part. Hour after hour, day after day, whether in the factory, the store, or the office, we go through a routine that is fixed and unchanging. It all becomes second nature to us, and thus it comes

to pass that even during working hours we find ourselves preoccupied with our leisure time interests.

"The quality of those interests is an index of our personal integrity. It stamps us for the kind of people we are. If we find enjoyment in ways that are low and degraded, it is because we have become low and degraded ourselves. If, on the other hand, we realize the tremendous importance for character development that inheres in those activities which can be summed up under the heading of recreation, we will make fullest use of them, not just to pass the time but to strengthen our inward powers and grow in sanctity. All this we can do without missing any fun. As a matter of fact, only those who are really good are capable of having a good time. . . .

"If we use our leisure time irrationally, we tear down our own personality. Our moral and intellectual power is sapped, and we find ourselves unable to cope with the serious problems of life. We are unable to function effectively as citizens in a democracy. Muddled heads and uncontrolled hearts are all that can be expected of those who have not learned the

art of constructive play. Their quest is the pleasure of the moment and not lasting joy, sordid gratification of the senses and not exhilaration of soul. Too often they imagine they are having a good time when they are merely trying to forget that they are not having a good time. Such as these are incapable of the systematic thinking and the disciplined feeling that are necessary for the service of one's country and one's fellow man. Patriots are not produced by cafe-society, and that holds whether the cafe be swanky or just a tavern.

"We use our leisure time best when we use it creatively. These days we are too prone to gravitate toward types of amusement that require of us a minimum of personal effort and that put a premium on passivity. We watch too many games and play too few; we indulge in reading of the escape type that is guaranteed not to prod us into thinking; we surfeit ourselves on a motion picture fare that has been concocted out of the puerile and the banal with a liberal seasoning of the moronic. We like music that is tuned to the obvious and pulsates with the physical, and we prefer it played noisily and sung unpleasantly. We want our fun ready made, all wrapped up for immediate delivery. . . .

"Our resources for enjoyment should be within ourselves and we should not be dependent on external entertainment. We ought to be able to make our own happiness by intelligent and constructive use of the hours that are not absorbed by our work. It should not be necessary for us to plunge into the whirl of pleasure-seeking in order to escape boredom. The very fact that we do get bored and that time hangs heavy on our hands is an indication that we are missing the best things in life.

"There are arts and crafts that we might master to afford creative release to our excess energies. We might learn enough about music to play an instrument, or at least to develop a love for the best and an intolerance for the meretricious. We might take part in amateur dramatics and thereby, among other things, develop a critical attitude toward the debilitating brew that is served up for us too regularly on the screen and on the professional stage. We might foregather with a few congenial friends for the reading of worthwhile books and the systematic study of current social problems. We might develop an abiding interest in the world of nature and find joy in gardening, in hikes through fields and forest, in observing the wonderful ways of God as revealed in the habits of birds and of animals.

"Any or all of these things we might do by way of recreation, by way of using the time that is all our own. The result will be that we will enrich our souls, strengthen our inward selves, become more wholesome personalities, and thus be made ready for more effective participation in the affairs of a nation of free men and free women. . . ."

"These are critical days for our country, days when all of us, forgetting other differences, must think together and work together for the common welfare. What matters is the United States of America. The Mind of Christ, the Prince of Peace, is revealed to us in the words of the Apostle He sent to the nations. 'Let all bitterness, and wrath, and indignation, and clamor, and reviling be removed from you, along with all malice . . . (and) be kind to one another.' "

The full text of Dr. Johnson's address may be had by writing the N. C. C. M.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

November, 1941

- 2-8—NATIONAL CATHOLIC BOOK WEEK—second gathering sponsored by the Catholic Library Association, Boston, Mass.
- 8—STUDENT PEACE FEDERATION—Lake Erie Regional meeting, Niagara, N. Y.
- 11-12—SULPICIANS' TERCENTENARY CELEBRATION, Baltimore, Md.
- 12-14—Annual Meeting of the Archbishops and Bishops of the United States, Washington, D. C.
- 15—STUDENT PEACE FEDERATION—Middle Atlantic regional conference, Grymes Hill, Staten Island, N. Y.
- 15-18—CONFRATERNITY OF CHRISTIAN DOCTRINE, Seventh National Congress, Philadelphia, Pa.
- 18—CATHOLIC CHURCH EXTENSION SOCIETY—36th annual meeting, Chicago, Ill.

December, 1941

- 1-2—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional meeting, Harrisburg, Pa.
- 6—STUDENT PEACE FEDERATION—Ohio Valley regional meeting, Indianapolis, Ind.
- 27-28—CATHOLIC LIBRARY ASSOCIATION—Oregon-Washington regional unit, Spokane, Wash.
- 28-30—AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY—annual convention, New York, N. Y.
- 29-31—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, Chicago, Ill.

January, 1942

- 30-31 and Feb. 1—CATHOLIC THEATER CONFERENCE—mid-west regional meeting, Dubuque, Iowa.

May, 1942

- 10—WORLD SODALITY DAY.

October, 1942

- 3-7—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—20th annual convention, Peoria, Ill.



Instruction of the Sacred Congregation of the Council on Assistance of the Faithful at the Holy Sacrifice of the Mass

EDITOR'S NOTE: *The Sacred Congregation of the Council has issued an Instruction to the Hierarchy and clergy and to all who have care of souls, on the subject of the proper assistance of the faithful at the Holy Sacrifice of the Mass. The following is the text of the instruction as transmitted by the Vatican City correspondent of the "N. C. W. C. News Service" and published herewith with its permission:*

TIME and again in the present calamities that afflict us on every side, the reigning Pontiff, Pius XII, has, moved by ardent charity, recommended to the Christian people both private and public prayer as a means of assistance mid present trials and especially as a means of securing peace among peoples, recalling the promises of the Divine Master: 'Ask and you shall receive; knock and it shall be opened unto you.'

"To the same end the Holy Father, through his *Motu Proprio* 'Norunt profecto' of October 27, 1940, ordered the offering of the Eucharistic Sacrifice in every part of the world, nothing being more suitable for placating and offering propiation to the Divine Majesty than the Sacrifice of the Mass, through which the Redeemer of mankind 'in every place is sacrificed and offered . . . a clean oblation.'

"Indeed, the Divine Sacrifice in which, as the Council of Trent puts it, 'is present and immolated in an unbloody manner the same Christ who once offered Himself a bloody victim on the Altar of the Cross,' is not only a sacrifice of praise and thanksgiving; but is also a propitiatory sacrifice for the living and the dead. Therefore the Christian people have always been wont *a solis ortu usque ad occasum*' (from the rising to the setting of the sun) to offer and to assist at that clean oblation, either for their own wants or for the faithful departed.

BUT all know that, wanting in faith and piety, many faithful, forgetful of divine things, no longer esteem the Sacrifice of the Mass as they should, or trouble to have it celebrated for themselves and for the dead, often turning themselves to less salutary practices. Therefore the Sacred Congregation of the Council, through special mandate of His Holiness, Pius XII, earnestly exhorts the Ordinaries of the whole world that they or their clergy to whom has been entrusted the care of souls, or other priests secular or regular, instruct the faithful as follows:

"1. On the nature and excellence of the Sacrifice of the Mass, of its purposes and salutary fruits for the life of the world, as well as on the rites and ceremonies that accompany it, so that the faithful will not attend it merely passively, but will in faith and

charity unite themselves with the celebrant in mind and heart.

"2. On the serious obligation that rests on the faithful who have reached the age of reason, to hear Mass on Sundays and Holy Days of Obligation, the Holy Sacrifice being the principal act of external and public worship due to God and the means of acknowledging the sovereignty of God the Creator, the Redeemer and Preserver of the Universe.

"3. On the impetratory and propitiatory values of the Holy Sacrifice, which, once well known to the faithful, easily induce them to assist at it, daily if possible, thus rendering thanks to the Lord, begging new favors, obtaining the remission of punishment due to their own sins and those of the faithful departed, according to the admonition of St. Augustine: 'I dare say that God, although being omnipotent, could not give more; being most wise, did not know how to give more; being most rich, had nothing better to give (Tract. 84 in Joannem).

"4. On the salutary participation of the faithful at the Heavenly Banquet when they attend Holy Mass, in order to unite themselves more closely to Christ, according to the thought expressed in the Decree of the same Sacred Congregation of the Council dated December 20, 1905, 'De quotidiana SS. Eucharistiae sumptione,' a thought that is in conformity with that of the Council of Trent: 'The Sacred Council would certainly wish that at each Mass the faithful should communicate not only spiritually but also sacramentally, partaking in greater abundance of the fruit of this most Holy Sacrifice,' and this by virtue of the words of Jesus Christ Himself: 'I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. He that eateth me, the same also shall live by me.'

"5. On the dogma of the Communion of the Saints, according to which the Sacrifice of the Mass is beneficially applied not only for the faithful departed expiating their sins in the fire of Purgatory, but also for the living, who stricken throughout the world by such anguish and misfortune, especially in our times, have need of the mercy and help of God.

THE Ordinaries and those who with them are entrusted with the care of souls, in order to attain this objective more easily, must often recall the faithful to a life in conformity with the precepts of Christ, that they may avoid what is not in accordance with faith and Christian customs. They should not tire

(Turn to page 12)

"HOMES AWAY *from* HOME"—NCCS AIDS to SERVICE MEN *and* DEFENSE WORKERS

By Donald T. Sheehan—Director of Public Relations,
National Catholic Community Service

AMPLE evidence is on hand that the United Service Organizations are keeping faith with the thousands of citizens from all walks of life who generously contributed to the campaign fund providing off-duty recreation for men of the armed forces and women in defense industries.

This is indicated in the most recent report by the USO national headquarters that 293 USO units are now operating in more than 160 cities and towns throughout the nation. Of the units now in operation, 161 are clubs providing "home away from home" facilities for the men of the armed forces.

The remaining 132 units include centers for women engaged in defense industries, offices from which USO activities are directed and information and service quarters for USO directors using available local facilities in providing off-duty recreation for men in uniform and defense workers.

Many of the units now being operated by the six member agencies of the USO are temporary, pending construction of the new USO buildings by the Government. Some, however, where facilities are adequate, will be continued as part of the permanent USO program.

THE Army Quartermaster Corps has advised the USO that 100 of the new buildings would be completed and in operation by January 1, 1942. According to the USO, the Army would be "responsible for 220 buildings and the PWA for 37. More than 400 clubs will be operated by the USO agencies when the entire program is underway."

To meet the ever-increasing need for "homes away from home" for the men of the armed forces, the NCCS sent 30 new club directors and assistants into the field this month. They will operate USO clubs throughout the United States and in its outposts of defense from Alaska to Trinidad. Among the other overseas bases of hemispherical defense where the NCCS will operate USO clubs are Newfoundland, Puerto Rico, Hawaii and Panama.

Seven regional offices have been established in recent weeks by the NCCS throughout the nation to expedite the work of the organization on behalf of the men in the armed forces. These offices have been set up at Boston, Chicago, Los Angeles, New Orleans, Denver, Atlanta, Ga., and New York City.

THAT all this work by the National Catholic Community Service and other USO agencies has not gone unnoticed or unappreciated is indicated in an address made recently by Francis P. Matthews, chairman of the executive committee of NCCS and Supreme Knight of the K. of C.

Speaking before 350 USO workers in Chicago in his position as one of the three vice presidents of the USO and chairman of the important USO Public Relations Committee, Mr. Matthews said that letters from thousands of men in the armed forces, women defense workers, and parents of the men in the service, testify to the monumental work being done by the USO for the people engaged in national defense.

Further testimony to the splendid work of the NCCS and other USO agencies was evident, he said, in the reports made by newspaper writers, columnists and editors who have visited USO operations throughout the nation.

Mr. Matthews, who has been associated with the USO since its inception, concluded his address saying: "Our ambition is a happy soldier with a smile on his face, pride in his stature and confidence in his manner. That is indeed an inspiring sight. We all know of the tremendous sacrifices which these young men are making. They have left their homes, their loved ones, their life's work. They have left the normal course of their existence because their country called them in a national emergency. And patriotism, very close to love, is one of man's highest virtues. These men, therefore, who are living in a very real way the abstract principles of patriotism, are a very high type of character . . . they are men of whom every American should and must be very, very proud."

VERY pertinent to the foregoing are the remarks of Rev. Dr. George Johnson, director, N. C. W. C. Department of Education, in the Catholic Hour on Sunday evening, October 26, 1941. Dr. Johnson made special reference to the constructive and widespread efforts of the NCCS to help the service men spend their leisure time profitably and happily. On this point, Dr. Johnson said:

"The responsibilities in the matter of constructive use of leisure time do not end when we have made proper provisions for ourselves. We have a civic and

(Turn to page 12)

PIUS XI'S WORDS *on* COMMUNISM and NAZISM ANALYZED *in* NOTABLE PASTORAL

By Most Rev. John T. McNicholas, O.P.

IN A NOTABLE pastoral directed to the priests and laity of the Cincinnati Archdiocese, Most Rev. John T. McNicholas, Archbishop of Cincinnati and member of the Administrative Board, N. C. W. C., interprets for them: first, the words of the late Pope Pius XI regarding Nazism and the German people; and, secondly, the words of the same Pontiff regarding Sovietism and the Russian people. The letter, as the Archbishop states, was prompted by the "perplexity" of both priests and people "regarding the Russian situation." In presenting the results of his study, the Archbishop states that "in these crucial days, when the passions, the prejudices, the emotions of men are aroused, there should not be a lack of national unity among informed Catholics on principles."

After analyzing Pope Pius XI's letter to Germany on March 14, 1937, and the late Holy Father's important encyclical on Atheistic Communism, the Archbishop concludes:

"We ask that all continue to pray earnestly that God may guide the officials of our country so that they may do what is best for our citizens and for the peace and restoration of a shattered and war-mad world." The full text of the pastoral of Archbishop McNicholas follows:

WE RECENTLY addressed the members of the Holy Name Society on the occasion of their annual rally. We now deem it our duty to speak to all the faithful of our jurisdiction.

In these crucial days, when the passions, the prejudices, and emotions of men are aroused, there should not be a lack of national unity among informed Catholics on principles. But we may expect the best citizens, even members of the same family, to be divided in their opinions.

We again plead with all in our Diocese to respect the opinions of others and not to suspect the motives of sincere persons who differ with them. The charity which we profess should make us refrain from all name calling. We owe it to our holy religion, as Catholics, to set a good example to our fellow citizens.

Urges Joining Daily Prayers with Those of Holy Father

We earnestly urge all to pray daily with our Holy Father that the tempest of the war may be soon spent. Pope Pius XII has shown himself to be the loving Common Father of all the nations. His Holiness is truly the Vicar of the Man of Sorrows because his children of the same household of the faith are set one against another, not only on the field of battle but in the total warfare of nations. But the Holy Father, with his strong faith in the Divine Providence that rules the world, even though It permits the evil of war to chastise nations, tells us himself that he is looking to "tomorrow, when the ruin of this world hurricane is cleared, when the outset of that reconstruction of a new social order, which is a desire worthy of God and of man, will infuse new courage and a new wave of profusion and growth in the garden of human culture."

Our country is rightly concerned not only about the total war of many nations but also about the total loss of freedom under two systems that seek world domi-

nance—Nazism and Sovietism. We are horrified at the religious persecution and at the brutal murder of unnumbered persons because they would not give up their personal, their family, and their religious freedom. The disease that will spread from war zones and from the starving peoples of occupied countries will become in all probability a world epidemic, taking a greater toll of lives than the war itself. This consideration naturally gives us grave concern. Let us be constant in our prayers that these days of darkness, when the powers of evil seem to be triumphant, will be shortened. We ask for daily prayers in our homes, in our churches, and at the altars of the Diocese that God may have mercy on the warring nations and may restore peace to a repentant world.

We must plead daily that Our Divine Saviour will deliver the Chosen People of the Old Law from the unjust oppression which they now suffer and will free them from the degradation of slavery to which their persecutors are assigning them.

We deem it our duty at this time, in order to guide the faithful, to interpret with the limitations which our office places upon us, first, the words of Pope Pius XI regarding Nazism and the German people and, secondly, the words of the same Holy Father regarding Sovietism and the Russian people.

Speaks Only as a Catholic Bishop

We speak only as a Catholic Bishop, and we wish in no way to enter the arena of politics.

Pope Pius XI in his letter to Germany on March 14, 1937, clearly and courageously disclosed to the whole world the horrors and aberrations of Nazism; the denial of God; the failure to keep agreements; the deification of the Reich; the usurpation of the powers that belong to God, to religion, to parents; the falsification of Christian terminology; the betrayal of the eternal principles of objective morality; the rejection of the

God-given rights that belong to every man as a human person.

Pope Pius XI, with all the force of his strong character, revealed Nazism to the world for what it truly is—a godless tyrant aroused, wholly untrustworthy, destroying ruthlessly and with murderous brutality. In the words of the Pope, “the machinations (of Nazism) from the beginning had no other aim than a war of extermination” (of the Church).

Distinction Between Nazism and Germany

We must remember, however, that the late Holy Father made a clear distinction between Nazism and Germany. Pope Pius XI did not condemn the whole German people. Neither must we. He condemned the system. He condemned unequivocally Nazism, and he tells us “a more bitter suffering in Our pastoral care We have not than to hear that ‘many leave the way of truth.’” In his consolation and pride in the German people he applied to himself the words of St. John the Evangelist: “I have no greater joy than to hear that my children are walking in the truth.”

Envisioning the laity of Germany who were steadfast to the divine teachings of Christ and unswerving in their devotion to His Church, the late Pope said: “Before our eyes stands the countless throng of faithful sons and daughters, for whom the suffering of the Church in Germany and their own suffering has in no way diminished their devotion to the cause of God, their tender love for the Father of Christendom, their obedience to their Bishops and priests, their cheerful readiness, come what may, to remain true in the future to what they have believed and have received from their forefathers as a sacred inheritance. From a heart that is deeply moved We send them all Our paternal greeting.”

To the suffering children of the Reich, Pope Pius XI addressed these consoling words: “Then—of this We are certain—will the enemies of the Church, who fancy that her hour has come, soon recognize that they rejoiced too soon and were too quick to dig her grave. Then will the day come when, instead of the too hasty songs of victory raised by the enemies of Christ, the *Te Deum* of liberation can rise to heaven from the hearts and lips of Christ’s faithful; a *Te Deum* of thanks to the Highest; a *Te Deum* of joy, that the German people, even in its erring sons of today, has trodden the way of religious home-coming, that they once more bend the knee in faith purified by suffering before the King of time and eternity. . . . We have no more heartfelt wish than the restoration of a true peace between the Church and the State in Germany.”

Popular Confusion Regarding Russian Situation

From both priests and people we learn of their perplexity regarding the Russian situation. The words of our late beloved Holy Father are quoted and interpreted in a sense that would determine the course of

action that our Catholic people, and even our government, must follow if they are to be guided by moral principles. In the interest of souls, of truth, and of the unity of our people, we wish to give an objective interpretation which we base on a study of the document, Atheistic Communism, and of the mind of the late Pontiff. It is necessary that we again recall that Pope Pius XI kept clearly before his mind the distinction between the system of Sovietism and the Russian people.

The Holy Father condemned, without qualification, atheistic Communism. The Pontiff had no choice of any other course. He could never, for an instant, admit that a personal, omnipotent God did not exist. His crushing condemnation of atheism, therefore, lasts until the end of time.

Paragraphs from Atheistic Communism Encyclical Quoted

We ask our priests and people to examine the text of paragraphs 57 and 58 of our late Holy Father’s Encyclical on Atheistic Communism. They must be accurately examined in the light of their natural context. Paragraph 58 reads as follows:

“See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.”

The meaning of this paragraph is made clear by the context of the Pontifical document in the paragraph immediately preceding. This paragraph 57 reads as follows:

“On this point We have already insisted in Our Allocation of May 12 of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again. In the beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers

no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into Soviet legislation as a proof that Communism is about to abandon its program of war against God."

In the light of the contest it is clear that the Supreme Pontiff admonished the faithful that in their localities there can be no cooperation with Communists, not even in affairs that were apparently initiated to promote humanitarian interests or to advance laudable movements which are "in perfect harmony with the Christian spirit and the doctrine of the Church," because the Communists would take advantage of this collaboration to make known their Bolshevik program and to gain a victory for it.

All Collaboration with Communists Forbidden

For us the obvious meaning of these two paragraphs quoted from the Encyclical is that the Holy Pontiff charged the Ordinary of this Diocese, as he charged the Ordinaries of all Dioceses, to allow within the limits of his jurisdiction no collaboration whatever with Communists under any guise whatsoever, even in humanitarian or praiseworthy affairs. The tactics of the Communists cannot be trusted in this locality. They cannot be trusted in any locality in which they try to gain a foothold.

However strongly we condemn Sovietism and all the satanic crimes that can be charged to it, we must not, from the words of Pope Pius XI cited above in paragraphs 57 and 58, say that the great and courageous Pope was laying down a course of action governing our country and all other countries regarding every future circumstance whatsoever, especially in a war of defense. Such an interpretation seems to us extreme, and, indeed, unfair to the memory of the glorious Pontiff. Pope Pius XI wished only to condemn atheistic Communism and its tactics and did so in language

that no one can fail to understand. He gave directions to local Ordinaries that cannot be misunderstood.

We must not forget that the suffering and persecuted people of Russia, deprived of freedom and put in bondage, have still some rights.

States Pope Pius XI's Affection for Russian People

In interpreting the words of Pope Pius XI, we must, as far as possible, know his mind regarding the Russian people and his affection for them. In the very document in which the Holy Father condemns atheistic Communism he expresses his paternal and compassionate benevolence for the Russian people. In paragraph 24 we find these words of the Sovereign Pontiff: "In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other."

In 1922 Pope Pius XI sent a relief mission into the Soviet Union to aid the Russian people, even though in that very year he condemned atheistic Communism in a special allocution. We have here, in the efforts of the Holy Father to relieve the Russian people, another evidence of his universal charity. We have also a clear evidence of the exercise of his duty as the universal teacher of faith and morals in his condemnation of the hideous blight of atheistic Communism.

On June 30, 1930, Pope Pius XI ordered that the prayers said after every Low Mass should be offered up that religious tranquillity and the liberty of professing their faith might be restored to the afflicted people of Russia. The Holy Father directed Bishops and priests to remind the faithful frequently of the intention for which these prayers are offered by the Universal Church. We continue day by day to say these prayers after Low Mass for the Russian people. This charity of Pope Pius XI is surely an evidence of his "warmest paternal affection."

Communistic System Not People Condemned

If we keep in mind the clear distinction that Pope Pius XI made between the system of atheistic Communism, which he condemned, and the Russian people, whom he loved, we shall be able to rid ourselves of much perplexity regarding the Russian question. The saintly Pope made the same distinction between the system of Nazism and the German people. His Holiness issued his two epochal Encyclicals on Nazism and Atheistic Communism within five days. The universal

charity binding the Supreme Pontiff, more than any other person on earth, made Pope Pius XI love the German and Russian peoples, however much His Holiness condemned their systems of government. He loved all peoples and races and individuals because of the value of their immortal souls and the hope of their eternal salvation.

Discussion Removed from Domain of Politics

In attempting to clarify the words of Pope Pius XI regarding paragraph 58 of Atheistic Communism, we do not wish to enter the domain of politics. But we do say most positively, after studying the words and the mind of Pope Pius XI, that this paragraph was not given as a moral direction to governments regarding aid or refusal of aid to Russia in case of a war of defense. The same must be said regarding diplomatic relations with Russia.

On March 25, 1938, in a pastoral letter on "Communitistic Mentality," we made the following recommendation, which we renew:

"We ask all parish priests to urge their people to say the prayer of the Angelus daily that the mystery of the Incarnation of the Son of God be accepted; that the Lord Christ be acknowledged as the Divine Saviour of the world; that the strength of atheistic Communism, which enslaves man, may be broken; that the Communists may be converted; and that the Kingdom of God, in which man is ennobled, may be extended."

We ask that all continue to pray earnestly that God may guide the officials of our country so that they may do what is best for our citizens and for the peace and restoration of a shattered and war-mad world.

Instruction of Sacred Congregation on Assistance at Mass—(Continued from page 7)

therefore of reproving those excessive expenditures which in special circumstances the faithful sometimes make, whilst they overlook the Sacrifice of the Mass, which is the greatest means of suffrage and of grace, as well as an infinite treasure of divine riches.

"Those who have the charge of souls should seek the assistance of Confraternities and Associations of the Blessed Sacrament, which according to Canon 711 S 2

of the Code of Canon Law, are instituted in every parish precisely to be an example and a help in practicing and furthering devotion to the Eucharist.

"If, with the help of God, the Christian people will fervently follow these exhortations of their pastors, the Eucharistic Sacrifice, than which nothing can be more acceptable to Our Lord, will really be a source of life and sanctity for the benefit of the whole world."

"Homes Away from Home"—(Continued from page 8)

a Christian duty to do all in our power to insure that others likewise enjoy adequate recreational facilities. This is a fixed charge on our generosity and our community spirit, but at the moment we are obligated in a special manner to pay attention to it for the sake of the young men in the Army and the Navy.

"We have taken them out of their homes, torn them loose from their accustomed moorings, interrupted the even tenor of their ways, and concentrated them in posts and in stations far away from friend and kin. We are training them in the arts of warfare that they may defend us, our families, and our possessions in the event that we are attacked by a foreign foe. The routine they must follow is arduous and exacting, and when the day's work is over, they have earned the right to play. The Army and the Navy realize this and have developed recreational programs in camps and stations and on shipboard. However, when the boys are on leave, they flock into our communities and there they become something more than sightseers. They become our guests and our wards, and it is up to us to emulate Our Blessed Saviour and change the water of their loneliness into the rich full-bodied wine of friendly fun.

"The United Service Organizations has been set up

to assist us in meeting this responsibility. It brings together the great religious and welfare agencies of the country and makes it possible for them to cooperate on a voluntary basis in the great work of meeting the spiritual, recreational, and welfare needs that have grown out of the mobilization for national defense. The Catholics of the United States participate in this noble activity through the organization known as the National Catholic Community Service. Each and every one of us has the duty to understand this work and to support it in every way possible. The men in uniform belong to us, and we owe it to them, to their mothers and their fathers, to their sweethearts and their friends, to see to it that they are kept safe and sound and happy. God grant that not a single one of them may ever be called upon to bleed and to die for you and for me. At the same time, however, we dare not forget that we will be held responsible before God if, through any neglect of ours, they lose what is infinitely more precious than life, their virtue and their personal integrity. We cannot sit by and allow them to wander about our streets aimlessly and become the prey of the wolves of vice. In the National Catholic Community Service we have an instrumentality for keeping them safe and keeping them happy."

BULWARKS of DEMOCRACY

1941-42 Series of Study Club Discussions and Outlines

III. FREEDOM, RIGHTS, BROTHERHOOD

PRESENTED herewith is the third in the National Catholic Welfare Conference Study Club Committee's 1941-42 series of outlines, as announced on page 32 of the August issue of *CATHOLIC ACTION*. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States and the motives that impelled their activities.

Part I of each outline will present a brief account of some outstanding contribution in the field covered by the particular outline—"Education," "Press," "Family Life," "Social Justice," "International Relations," "Unity in Work for God and Country," and "Christian Brotherhood."

I. HISTORIC EXAMPLE OF BROTHERHOOD

THE time was 1832. The place was Paris, a Paris disheartened, despairing after the Revolution of 1830, a Paris not only stricken by plague but even more terribly stricken by lack of faith and hope and charity. It was a city of poverty, of misery, of economic injustices, a city of stupendous contrasts in the lots of men, a city where the ancient Faith seemed to have fallen into weakness.

It was also the city of the Sorbonne, that great university which had once attracted and perfected some of the greatest minds of Christendom. In 1832, however, the majority of the professors of the Sorbonne were declaring that the Papacy was only a transitory institution, and that Christianity itself was dead. Students, listening to them, either accepted their comments listlessly or felt the futility of argument with them.

The "Eight Poor Fellows of Paris"

There came a day, however, when eight young men, who were afterward to be set down as "eight poor fellows of Paris," made decision to controvert the teaching of their professor, Letronne. Until that day no one of them had known the other, for the class was huge and the religious beliefs of the students generally unstated. The cynical sneers of Letronne, however, caused them to make visible though not audible protest; and, as they left the lecture room, they drew together around the youth they believed best qualified to voice their denunciation.

He was not quite 21 years of age, a delicate youth who was studying law. Son of a physician of Lyons whose life was devoted to the poor and the suffering, the young man had but one close friend in Paris, the scientist Ampere, himself a model of Christian piety. He had no money, no high social position. He had, however, a burning zeal in the study of Catholic institutions and, out of that study, a certainty that the Catholic Church was the repository of the doctrine and practice of the only social justice ever known to mankind.

His fellows, sensing this quality in him, made him their spokesman. In the name of the "eight poor fellows" he drew up a protest against Letronne's outrageous statements and read it in public. Later he drew up a solemn remonstrance and profession of faith. This was signed not by 8 but by 15 students and presented to Jouffroy, the professor who held that Scottish philosophy had already replaced the doctrines of Christ. "For five years," said Jouffroy when he had read the document, "I have received only those objections dictated by materialism. Today there is a great change; the opposition is all Catholic. Who is this Frederic Ozanam?"

The association, formed in honest protest against academic untruth, did not make over the Sorbonne. It had, however, a far wider effect. It was the basis for the organization which was to become the Society of St. Vincent de Paul. For Frederic Ozanam and the men who worked with him believed that a scholar must be something more than a scholar if he is to live a true Christian life. They believed that he should understand and love his own age, should understand and love his fellow men, should understand and love those principles of Christian faith which better the human race.

Beginning of Crusade Against Causes of Poverty

In a Paris sodden with want and misery, these eight men, brothers in their Catholic Faith, put into practice their belief that poverty should be relieved not merely by individual aid but by a definite system of assistance. They knew, at the start, only one case of bitter want; but they went to Sister Rosalie, who knew most of the sufferers of Paris, and enlisted her guidance. Under her direction they began that system of amelioration which has extended over most of the civilized world. They did, however, an even greater service: for—more than a hundred years ago—they awakened their fellow-Catholics to understanding of their moral obligations toward the economic abuses which are the cause of poverty.

Around them the false prophets of Socialism and Communism were already in power over the minds of men: St. Simon, Fourier, Babeuf, and other leaders of anarchistic and near-anarchistic systems. "We were invaded," Ozanam wrote, "by a deluge of heterodox and philosophical doctrines, which were clashing around us, and we felt the need of strengthening our faith in the midst of the assaults made upon it by the various systems of false science. There were the Materialists, Simonians, Fourierists, and Atheists. When we sought to call the attention of these wandering brethren to the marvels of Christianity, they said to us: "Yes, you have a right to speak of the past. In bygone days Christianity did, indeed, work wonders; but today Christianity is dead. And you, who boast of being Catholics, what do you do? What works can you show which prove your faith, and can claim to make us respect and acknowledge it?"

Catholic Action for Charity's Sake

Stung to the quick by the reproach which he considered only too well deserved, Ozanam asked the other seven of his brotherhood, "How can we prove ourselves true Catholics except by doing what pleases God most?" Then he led them toward action: Catholic action. "Let us go out into the streets and alleys of Paris," he bade them, "help our neighbor as Jesus Christ did, and place our faith under the safeguard of charity."

"What will you be able to do?" asked the Social-

ists. "There are only eight of you. How can you relieve the seething misery of Paris?"

"We shall elaborate ideas that are as old as our faith," said the eight. "We shall set up a system which will reform the world and banish misery."

Example of Ozanam Lives Today

They have not yet accomplished this, the followers of the eight men who joined in a free brotherhood for the help of humanity. They have, however, leavened the thought of the Catholic world. Today the followers of the doctrine of Ozanam are numbered by thousands. They are the men and women who believe in and practice Catholic Action. They are the men and women who have borne forward the banners of justice, of right in the great industrial conflict of the past century. They are the free souls who say with Ozanam, "Let us have only courage, and seek for the justice of God, and the welfare of our country, and everything else will be given to us."

Nearly 90 years ago Frederic Ozanam died; but the great soul of Frederic Ozanam still marches at the head of a mighty and a growing army: for the young man of the Sorbonne who had the courage to assert his faith and the wisdom to form a brotherhood to controvert error was the first great Catholic of modern times to realize that the great war of the world is a continuing war, a war for betterment of human conditions, and that the only way in which it can ever be won is by application of the principles of the Catholic Church.

II. WHAT CONSTITUTES FREEDOM, RIGHTS, BROTHERHOOD

A FEW years ago Benito Mussolini was reported to have pronounced liberty dead and to have rejoiced over its decaying corpse. The tyrannical records made by Adolph Hitler and Joseph Stalin show that they too accept and put into practice the attitude toward freedom held by the Italian dictator. Occasionally, misguided Catholics have expressed qualified sympathy with the suppression of liberty under Italian Fascism and German Nazism. All this is contrary to Catholic teaching. Individual Catholics who have applauded certain conspicuous phases of the proscriptions against liberty in Germany and Italy expose their ignorance of the truths which the Church holds and proclaims concerning the nature and dignity of man. They seem to look upon freedom as merely a political question, having no relation to ethics or religion.

Meaning of Human Freedom

Human freedom is basically ethical. It rests upon the moral dignity of personality; therefore, it is a natural, moral right. It is not derived from the state nor from society, but from the nature and needs of the person himself. Like every other moral right, freedom

is an ethical claim to those opportunities of action which are necessary for right and reasonable life, for the adequate development of personality. In other words, freedom is a necessary means to a necessary end.

The three principles or facts which underlie human freedom are: freedom of will, the dignity of personality, the equality of all persons, and brotherly love. Let us examine each of these concepts briefly.

Moral Dignity of Human Person

The first and second of the underlying principles of freedom are closely interrelated. They are: The moral dignity of the human person and the essential equality of all persons. Being an elementary concept, the dignity of personality is not susceptible of strict definition. However, its meaning can be made clearer by synonymous expressions. Human dignity, the dignity of personality, means that man has intrinsic worth, that he is intrinsically sacred, that, in Kant's fine phrase, he is "an end in himself," and that he is never to be treated as a mere means or instrument to any other end whatsoever.

Human dignity is best understood when it is asso-

ciated with the term "rights." Man possesses rights because of his moral dignity as a person. Animals are not persons; hence they have no rights. While the use of rights may be prevented by force, the rights themselves cannot be destroyed or taken away either by one's fellowmen or by governments. In other words, men are endowed with natural rights—rights which are born with them and remain as long as life remains. Chief among them are the rights to life, to personal integrity, to economic opportunity, to property, to a reasonable minimum of education, to the expression of thought and opinion, to the practice of religious worship, and to membership in associations. As political groups, men have a natural right to determine the form of government under which they shall live and the persons who shall rule over them.

The bearing of natural rights upon freedom is obvious. Since rights are claims to spheres of action, they imply freedom within these spheres. Each of the specific rights enumerated above connotes a specific kind of freedom. These freedoms comprise: Immunity from physical restraint and attack; immunity from physical interference and oppressive contracts in pursuit of livelihood; immunity from physical and legal interference in the acquisition and enjoyment of physical goods; freedom to move about from place to place or from job to job; freedom of speech, writing, assembly, and worship; freedom of association and organization; and immunity from political subjection and oppression.

Declaration of Independence Quoted

The second principle mentioned above is complementary to the second. If all persons are of intrinsic worth, then all are equal in this respect. In the words of the Declaration of Independence, "all men are created equal and are endowed by their Creator with certain inalienable rights." All have equal moral claims to be regarded as persons, equal natural rights, and equal claims to those spheres of action which are necessary for life and the development of personality. Throughout history, this postulate has been the most effective barrier to laws and social practices which would discriminate against racial minorities and other weak social groups. It has also been the most effective force in educating, stimulating, and persuading men to struggle for conditions of social equality. To be sure, the doctrine of human equality has not succeeded in establishing these conditions everywhere, nor have the professors of the doctrine always applied it in full measure to the situations which they controlled. These failures are human, caused by prejudice, selfishness, lack of charity, and inability to draw the necessary practical conclusions from accepted premises. Nevertheless, the amount of achieved human equality is vastly greater than it would have been if the dignity of personality had not been widely accepted and cherished.

The third principle of freedom is the principle of fraternity, brotherly love, or charity. Since all persons have intrinsic worth, since they are all morally equal, reason demands that they should be so regarded by their fellows. Men should love their neighbors as themselves, as persons having the same dignity, the same rights, and the same needs. One of the greatest of their needs is freedom, immunity from arbitrary interference in those activities which are essential to life and the development of personality. The man who does not recognize and respect the freedom of his fellowman cannot claim to have true love for his neighbor.

Human Dignity and Equality Based on Love

On the other hand, fraternal love reinforces and intensifies the principles of human dignity and human equality. Shortsighted persons sometimes fail to appreciate this important fact. They think that it is sufficient to observe justice, that if men treat one another justly all rights will be safeguarded, including the right of freedom. But justice without brotherly love is incomplete, self-defeating, and relatively ineffective. It is incomplete because it gives men merely what belongs to them; it does not provide them with that human assistance which they need over and above that which is their own. Justice without love defeats itself because it often impels men to render somewhat less than justice. Their determination to mete out only cold, rigid, even-handed justice frequently leads them to favor themselves at the expense of their neighbor. Justice without love is relatively ineffective because it lacks the warmth, humanity, and generosity which spring from the active consciousness of brotherhood. The observations of Pope Pius XI on this point are well worth quoting:

"How completely deceived are those inconsiderate reformers who, zealous only for commutative justice, proudly disdain the help of charity! Clearly charity cannot take the place of justice unfairly withheld. But, even though a state of things be pictured in which every man receives at last all that is his due, a wide field will nevertheless remain open for charity. For, justice alone, even though most faithfully observed, can remove indeed the cause of social strife, but can never bring about a union of hearts and minds. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are "one body in Christ and everyone members one of another," so that "if one member suffer anything, all members suffer with it." (Q. A., p. 44.)

The conception of the human person as intrinsically sacred, as an end in himself, is obviously incompatible with all forms of totalitarianism. According to the latter, all the interests and the welfare of the indi-

vidual, political, economic, religious and other, are absorbed by, and completely subject to, the State or the political government. This doctrine was not invented in Italy, Germany, or Russia. It is as old as Hegel, and far older. It was explicit in the political theories of the Ancient World, when, to quote Lord Acton, "the passengers existed for the sake of the ship." In the nineteenth century, it was held by many political writers and came to be known as the theory of "The Omnipotent State."

The great majority of Americans reject the totalitarian state, holding that the government exists for the individual, not the individual for the government. The great majority of Americans agree with the Declaration of Independence, that governments are instituted among men to secure the natural rights of the individual. Nevertheless, any American who does not trace individual rights back to the Creator cannot rationally regard a human being as more sacred than a cow. If the soul of man is directly derived, evolved,

from the soul of some long-defunct animal, whether denominated an ape or an anthropoid, then, of course, man has no intrinsic worth or sacredness. If the Creator did not, at some stage of the evolutionary process, breathe into the first man "a living soul," then is the human being no more sacred than an ape. Then may any person reasonably be treated as a mere means either to the state or to any person or group of persons who possess the requisite physical power.

While the aforestated doctrine of freedom and rights can be logically demonstrated on grounds of unaided reason by anyone who accepts the spirituality and immortality of the soul, it has been adequately grasped only by those who have received it from Christian teaching, particularly from that of the Catholic Church. In so far as the doctrine is today denied or insufficiently perceived by great numbers of educated and semi-educated persons, the reasons are two: inadequate presentation by the teachers and malevolent refusal by the hearers to accept or to understand.

III. THE OBLIGATION OF BROTHERHOOD

CONCEPTIONS of freedom can, of course, include exaggeration. The formula enunciated by Immanuel Kant and Herbert Spencer: "a man has a right to do anything that does not infringe upon the equal liberty of his fellows," is obviously false. It would justify every kind of crime, burglary, adultery, and murder, provided that the man contemplating these actions were willing to accord the same liberty to other men. The true formula is that rational freedom permits a man to do anything that is not forbidden by authoritative law and that does not violate his neighbor's right to the means of adequately developing personality. This measure of freedom and opportunity is equal in all persons, because all are equal in moral dignity and intrinsic worth.

Freedom is sometimes set over in opposition to law. This is a false antithesis. Without law there can be no rational freedom; for demarcation of individual spheres of freedom can be effected only by law; only law can reconcile the reasonable freedom of one man with that of his neighbors; without law the condition of men would be that of anarchy or nihilism.

Free Man's Responsibility to State

Since the free man is subject to law, he is burdened with moral responsibility toward his fellows and the state. He is bound by duties of strict justice, social justice, and charity in relation to individuals and groups of individuals, and by strict obligation to promote the common good. Let him strongly defend his freedom as a moral right, but let him be equally faithful and firm in his recognition of his fellows.

It has become a commonplace in our day that "we hear too much talk of rights and not sufficient about duties." The antithesis is not entirely a happy one.

There cannot be too much talk about rights if it is adequately comprehensive. There cannot be too much insistence upon the sacredness of rights if the reference is to *all* rights, to the rights of all men, not merely to one's own rights. And the most effective way of obtaining this shift in emphasis is to keep prominent in one's thinking the truth that all men are essentially equal, equal in personal dignity, in rights, and in claims upon the charity and love of one another.

Opportunity for Catholic Lay Action

Catholic lay organizations have a great opportunity in this field. The equality of all men as subjects of freedom, the equal rights of men and their equal claims to the love of their fellows, are widely disregarded, even in this land of democracy and even by Catholics. This is particularly true of group relations. The economic welfare of weaker groups, such as the Negroes, is not sufficiently considered or promoted by the master race. In their economic relations, the Negroes are not treated as creatures endowed with the dignity of personality. They are not accorded equal practical freedom. Neither their natural rights nor their claims to brotherly love are duly respected. They are the victims of so much discrimination in the defense industries that the President of the United States felt obliged a few months ago to publish a strong protest. Catholic organizations ought to be the most vigilant, vocal, and active opponents of such unfair practices.

Despite considerable improvement in recent years, genuine freedom and rights are not infrequently violated in the struggle between capital and labor. Sometimes the offending persons are employees, and some-

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AN IMPORTANT *and* TIMELY CONTRIBUTION to CATHOLIC HISTORICAL RECORDS

A“AMERICAN Catholic World War I Records” is the title of a doctoral dissertation of 471 pages which has just been presented to the editor of CATHOLIC ACTION by Daniel J. Ryan, A.B., LL.B., M.A., formerly director of the National Catholic Welfare Conference Bureau of Historical Records and now of the faculty of Columbus University, Washington, D. C., in the capacity of assistant dean of its School of Accountancy and Business Administration.

Doctor Ryan's dissertation, which was written under the direction of Richard J. Purcell, Ph.D., as major professor, and approved by Right Reverend Monsignor Peter Guilday, Ph.D., and Leo Stock, Ph.D.—all of the Catholic University of America—supplies information as unique as it is valuable. It tells of the foresight of the Administrative Bishops of the National Catholic War Council in establishing its Committee on Historical Records which inaugurated the collection of data to maintain an account of the effort, cooperation and accomplishments of the Catholic people of the United States during the first World War—not only the record of general Catholic participation, but particularly the individual records of Catholic men and women who served in the military and naval forces

of the United States during the war and the reconstruction period following.

The Committee, which operated under the chairmanship of the late Right Reverend Monsignor H. T. Drumgoole, had no information at the start. It had to initiate, collect and substantiate each item in its records. Each individual name presented a study in the war records total which is briefly summarized in the insert published herewith. In carrying on the collection of this data the National Catholic Welfare Conference Bureau of Historical Records had the cooperation of Bishops, clergy and laity in every diocese and parish of the United States.

DOCTOR RYAN'S thesis makes interesting and informative reading, not only concerning the activities of Monsignor Drumgoole's Committee but also the activities of the National Catholic War Council as a whole. Particularly valuable are the texts of the patriotic declaration of the Archbishops of the United States in behalf of the entire Catholic body addressed to President Wilson and the latter's reply to Cardinal Gibbons; War Department data on the work of the late Monsignor John J. Burke, C.S.P., as a member of

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DATA TO BE REMEMBERED LEST WE FORGET

Some notable facts disclosed in the files of the N. C. W. C. Bureau of Historical Records, directed for several years by the author of the volume mentioned in the foregoing:

In the first World War 804,559 Catholics served their government in the military and naval forces of the United States in the crisis. The Catholic death casualties were recorded as 22,552.

SOME CATHOLIC FIRSTS

First member of the U. S. Army to suffer a battle wound—Lt. Louis J. Genella.

First U. S. Army officer killed overseas—Lt. Wm. T. Fitzsimmons.

First member of U. S. Naval forces to give his life—John I. Eupolucci.

First nurse wounded in A. E. F. and first to receive U. S. Dist. Service Cross—Beatrice M. MacDonald.

First shell fired into enemy position by U. S. Army—Alex L. Arch.

Leader of first Americans taken prisoners—recipient of U. S. Navy Cross—James Delaney.

First Medal of Honor—Patrick McGonigal.

Only recipient of Congressional Medal of Honor, Dist. Service Cross, Dist. Service Medal and Order of Purple Heart for World War feats—Col. Wm. J. Donovan.

One of the first three A. E. F. death casualties on the line—Thomas Enright.

Last U. S. officer killed before the Armistice—Chaplain Wm. F. Davitt.

Chief of Staff, A. E. F. period of active operations—Maj. Gen. James W. McAndrew.

Chief of Naval Operations—Admiral Wm. S. Benson.

AID TO THE CHAPLAINS

Supplied 1,800 chaplain's kits to our Catholic chaplains, and provided gratis for the men in the service 6,068,000 religious articles and books, divided as follows:

450,000 New Testaments, 1,250,000 prayer books, 2,500,000 religious articles, including rosaries, scapulars, medals, etc., 800,000 pamphlets, 15,000 religious books, 3,000 altar furnishings, 40,000 altar linens, 10,000 candles, 1,000,000 altar breads.

Watchwords of Catholic War-time Service

“FAITH in our Holy Religion and SERVICE to God, to Country and to our Fellowmen”

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Bishop Gannon's Statement Feature of National Newspaper Week

THE newspapers of the United States have a great opportunity "to insist on religion and morality as essential for the preservation of democracy" and thus play a dominant part in turning America "back towards the simple ways of God our forefathers obviously ordained for us," **MOST REV. JOHN MARK GANNON**, Bishop of Erie and Episcopal Chairman of the N. C. W. C. Press Department, said last month in a statement issued in connection with National Newspaper Week.

Bishop Gannon asserted that "the old American motto—'In God We Trust'—is not being reduced to a living force" and that America "is drifting slowly" toward what he called "the horrible state" of "atheistic democracy." Stressing that "our political and social and moral life is identified with virgin forests, open prairies, bounteous nature and

with God," His Excellency deplored the fact that somewhere "in the past along the road we Americans have traveled we broke away from real democracy, its distributed rights and essential morality."

"On all sides we Americans seem gullible for some new freedom, for some new code of morals, forgetting that God is unchangeable and morality demands sacrifice," Bishop Gannon stated. "Just this year, the leaders of America are frightened. They are frightened because they fear our democracy may be lost. They see, as by lightning in a storm, as there can be no morality without religion, so there can be no democracy without morality."

"Americans tell us religion is a personal matter and not of national concern," Bishop Gannon said. "They say education is a secular matter and has no connection with God or morality and they gloss over their sophisms with the cry—'Separation of Church and State.' When reminded of a living wage and decent working conditions, we are told that business is the maker of morals. We are not alarmed while a rising divorce and falling birth rate split our homes asunder. We Americans justify the extreme liberty of university professors and the unbounded license of street corner orators by the false pretense of academic freedom and modern progress."

Dr. Carroll Speaker at Luncheon for The Inter-American Commission of Women

THOSE attending a luncheon in the National Capital early this month honoring delegates to the second annual meeting of the Inter-American Commission of Women heard the Rev. Dr. Howard J. Carroll, assistant general secretary of the N. C. W. C., describe the work of the Catholic Section of Inter-American Collaboration, a division of the N. C. W. C. Department of Education.

The luncheon was arranged by the Committee on Inter-American Relations of the National Council of Catholic Women and 20 Catholic women's organizations of the Capital. Among other prominent speakers were officials of the National Catholic Community Service and the National Catholic School of Social Service.

Doctor Carroll stressed that much of the success of Catholic efforts toward inter-American understanding "must depend upon the interest and enthusiasm of individuals." "More fortunate circumstances of the past few years have made it possible to revive in a very active and effective way that which was intended by the Bishops years ago when they established the Latin American Bureau as part of the National Catholic Welfare Conference," Doctor Carroll said, adding that the important work of the Inter-American Commission of Women will meet with the cooperation of all Catholic women with whom it comes in contact, for the Church and the Commission both desire friendship and greater understanding between women of the two continents.

Another of the addresses at the luncheon was given by Dr. Franklin Dunham, executive director of the NCCS, who pointed out that in addition to having United States radio programs transmitted to South America, programs from Central and South America should be translated and broadcast in this country.

Among those at the speakers' table were the Rev. Lucian Laueran, director of the National Catholic School of Social Service; Miss Anne Sarachon Hooley, director of the Women's Division of the NCCS, and Miss Agnes G. Regan, assistant director of the Social Service School and former executive secretary of the N. C. C. W. Mrs. John F. Victory, president of the Washington Auxiliary of the N. C. S. S. S., presided.

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N. C. W. C.

N. C. W. C. Executives Take Part in Catholic Rural Life Conference

MOST REV. ALOISIUS J. MUENCH, Bishop of Fargo, was elected president of the National Catholic Rural Life Conference at the annual meeting of the Board of Directors held in conjunction with the nineteenth annual convention of the Conference in Jefferson City, Mo., last month. Bishop Muench succeeds Most Rev. Vincent J. Ryan, Bishop of Bismarck.

Several members of the headquarters staff of the National Catholic Welfare Conference took an active part in the Conference sessions, including Rev. Paul Tanner, assistant director of the N. C. W. C. Department of Youth; Rev. John M. Hayes, of the N. C. W. C. Social Action Department; and Miss Miriam Marks, secretary of the National Center of the Confraternity of Christian Doctrine.

Most Rev. Edwin V. O'Hara, Bishop of Kansas City, presiding at a symposium luncheon of rural editors, summed up the cardinal points of the Conference's program.

New officers elected to serve with Bishop Muench are: Rev. Patrick T. Quinlan, pastor of Sacred Heart Church, Wethersfield, Conn., first vice-president; Very Rev. Msgr. Leo J. Steck, St. Louis, diocesan director of the Catholic Rural Life Bureau, second vice-president; Miss Dorothy Willmann, of *The Queen's Work*, St. Louis, third vice president; Frank Bruce, of Milwaukee, recording secretary; Rev. Louis N. Zirbes, pastor of St. Clare's Church, North Lake, Wis., treasurer; and Rt. Rev. Msgr. Luigi G. Ligutti, of Des Moines, executive secretary.

Distinguished Argentine Religious Leader Visitor at N. C. W. C. Headquarters

THE extensive program of the Argentine Hierarchy to counteract the lack of religious instruction in the official schools of their country was described at the headquarters of the N. C. W. C. last month by a distinguished visitor, Seniorita Josefina Cantilo, daughter of Dr. Jose Luis Cantilo, prominent Argentine Catholic layman and Speaker of the Chamber of Deputies. She was in the Capital with a delegation of Argentine Deputies and their wives, who were guests for a week of the House of Representatives.

After being conducted through the headquarters of the N. C. W. C., Seniorita Cantilo told how the Argentine Bishops, through a central board, direct Catechism instruction for children, religious education for youths and adults, and training schools for catechists.

Plea Issued by Bishop Gannon for Canonization of "Martyrs of America"

THE Most Rev. Joseph Mark Gannon, Bishop of Erie and Episcopal Chairman of the N. C. W. C. Press Department, last month issued an appeal to Catholics of the United States for prayers that the Holy See soon will inaugurate consideration of the Cause of Beatification and Canonization of "The Martyrs of America."

Bishop Gannon has been designated by the Bishops of the United States to compile a catalogue of "The Martyrs of America," and he has reported to the Hierarchy that the proper documents have been prepared for transmission to the Holy See.

"Briefly, a prayerful interest on the part of our devoted American Catholics must be enlisted at this time," Bishop Gannon said in his appeal. "I urge then a crusade of prayer on behalf of this great Cause, that God may see fit to increase the glory of Holy Mother Church by blessing

the endeavors of the Commission for the United States Martyrs."

Bishop Gannon points out that with the "attention of the world" focused on America, its people should give thought "to the source of their national blessings and to those saintly pioneers" who labored "to bring civilization and a Christian culture to America." "Assuredly, they are and should be America's proudest boast," he added.

Confraternity Opens New York Office to Further Distribution of Its Publications

TO SECURE the widest distribution of the Revised Baltimore Catechism and the Revised New Testament both to Catholics and to non-Catholics, the Confraternity of Christian Doctrine has opened an auxiliary office in New York under the title "Confraternity Publications."

The office will be in charge of Leo Dohn, formerly associated with the National Office of the Holy Name Society. Communications from many Bishops have encouraged the Episcopal Committee of the Confraternity of Christian Doctrine to authorize this non-profit service for wider distribution of the Catechism and the New Testament.

"The Life of Christ, Part I," an illustrated outline based on the Confraternity edition of the revised New Testament, has been released by the Confraternity. It is part of the New Testament Series. The Confraternity's National Center in Washington points out that since the release of the Revised New Testament study of Sacred Scripture has become of great interest and the New Testament Series is designed to aid discussion clubs choosing this subject.

N. C. W. C. Sends Three Delegates To Chilean Eucharistic Congress

MRS. J. W. McCOLLUM, president of the National Council of Catholic Women; Miss Margaret T. Lynch, executive secretary of the N. C. W. C., and Miss Katherine McKiever, consultant on the Council's National Committee on Press and Publicity and a member of the staff of the N. C. W. C. *News Service*, left the Capital by plane on November 1 for Santiago, Chile, to attend the Eighth Chilean National Eucharistic Congress, which will be the culmination of the Church's part in the observance of the fourth centenary of the founding of Santiago.

Although a national congress, the presence of prelates and pilgrims from all over South America will give the ceremonies a distinctly international character. His Eminence Santiago Cardinal Copello, Archbishop of Buenos Aires, will preside as Papal Legate, and the Chilean capital predicts that both in attendance and ceremonies the Santiago Congress will remind His Eminence of the International Eucharistic Congress in his own See in 1934.

Miss McKiever will cover the Congress for the N. C. W. C. *News Service* and *Noticias Catolicas*, Spanish-language service of the N. C. W. C. for the Latin-American press.

While in Chile, the delegates will confer with Catholic women's groups and on the return trip will stop at Lima, Peru, and Bogota and Medellin, Colombia, and possibly other points for similar conferences in the interest of promoting closer cooperation, mutual understanding and increased cultural relations among the Catholic women of the Americas.

Read Archbishop McNicholas on "Nazism and Communism"

Then send for the N. C. W. C. printings of "The Church in Germany" and "Atheistic Communism." Price: 10 cents each, plus postage.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

JUSTICE, CHARITY Must Stand Together to Restore Social Order, Says Papal Delegate. . . . Capital 'Gold Mass' Asks Divine Aid for Medical Profession. . . . Papal Encyclicals Quoted to Show Violations of Concordat by Germany. . . . Change in Attitude Toward Church in Mexico Evidenced at Great Guadalupe Festival. . . . Document Reveals Nazi Intention to Wipe Out Entire Slovene Nation. . . . Nazis Oppressing Lithuanians, U. S. Group Charges. . . . Salt Lake Diocese Observes Golden Jubilee. . . . Pan-American Child Congress Date Changed. . . . Gallery of Living Catholic Authors Elects Four. . . . Prelates Deliver Key Addresses at Catechetical Congress. . . .

1,000 FRANCISCAN TERTIARIES Attend National Sessions. . . . 75,000 Men Pray for Just Peace at Outdoor Holy Hour. . . . Natural Rights of Men Suppressed by Soviets, Bishop Tells A. F. of L. . . . Sacred Theology Faculty at Catholic University Enlarged. . . . Bishop O'Hara Appeals for Aid to Chaplains in Armed Forces. . . . Catholic Student Paper Receives Highest Rating Among Scholastic Press. . . .

PRESIDENT Reveal His Activity to Bring Religious Freedom in Russia; Msgr. Ready's Statement. . . . Bishop Muench Chosen President of Catholic Rural Life Conference. . . . A. F. of L. Delegates Admonished to Turn to Trinity for Guidance. . . . Bishops' Social Program Virtually in Force in U. S. Today, Says Wage Official. . . . Bishop Gannon Sees U. S. Newspapers as Force to Turn Nation Back to God. . . . Labor and Management Speakers at School of Catholic Workmen. . . . Pope Affirms Man's Right to Marry, Scores Divorce as Rota Reopens. . . . President Cites Necessity for Private Charity. . . .

FIRST Blind Student Enrolled at Catholic Social Service School. . . . Importance of Christian Homes Stressed by Apostolic Delegate to N. C. C. W. . . . Msgr. Ready Commends Effort to End Soviet Persecution. . . . Social Justice Great Need of Generation, Prelate Tells Industrial Conference. . . . Abbot Columban Thuis Heads Swiss-American Benedictine Congregation. . . . Catholic Press of Britain Scores Red Envoy's Denial of Persecution in Russia. . . . German Prelate, Denouncing Gestapo, Warns Its Methods Will Bring Fatherland's Ruin. . . . Complete Neutrality of Vatican Was Found by Myron Taylor, London Newspaper Asserts. . . . Extension Society Reports \$1,000,000 Mission Aid in Year. . . .

U. S. Now Lone Source of Mission Personnel, Says Archbishop Spellman. . . . NCCS Device Enables Service Men to 'Speak' to Home Folks by Record. . . . World Sodality Day to be Observed May 10. . . . Papal Delegate Officiates at Unveiling of Monument to Monastery Founder. . . . Church, Civic Leaders Sign Plea for Christian Order in Britain. . . . Famed Maria-Laach Monastery Reported Seized by Nazis. . . . Diocesan Men's Council Formed in San Antonio. . . . Faculty Changes at Catholic U. . . .

PUERTO RICO Governor's Inaugural Address Draws Praise. . . . Sanctions Against Nazi Group Membership Extended by Netherlands Hierarchy. . . . Holy Water Used in Christening Polish-American Liner. . . . 80 Members of Hierarchy to Attend Sulpicians' Tercentenary. . . . Diocesan School Heads Told Plans for Cooperation in Defense Savings Program. . . . Ontario Indians Pledge Loyalty to Holy Father. . . . First USO Club for Colored, Operated by NCCS, Officially Opened. . . .

SIXTY-FIFTH Diocesan Unit of N. C. C. W. Formed. . . . Selective Service Procedure Defines Students' Status. . . . Nearly 300 Seminarians Receive Orders at Rites in Capital. . . . Poland, Under Heel of Two Tyrannies, Will Yet Crush Conquerors, Prelate Says. . . . Tribute is Paid Converts from Judaism for Their Faith, Zeal and Sincerity. . . . Myron Taylor Makes Holy Father Gift of His Florence Villa. . . . Dignitaries of Church, State Attend Polish Union Convention. . . .

GREAT Opportunity Faced by Catholic Action Cited at N. C. C. W. Conference. . . . Bishop Dedicates First NCCS Center for Women in Defense Industries. . . . Congress Librarian Denies Intent to Transcribe in Braille Haldeman-Julius Co. Books. . . . Religion is Front Line of Defense, Catholic Evidence Group Told. . . .

Catholic journalists from nearly a dozen states attended the second annual Mid-West Meeting of the Catholic Press Association just held at Huntington, Ind. *Our Sunday Visitor*, of which the Most Rev. John F. Noll, Bishop of Fort Wayne, is editor, was host to the Mid-West Meeting on October 24, and to a meeting of the Executive Board of the Catholic Press Association on October 23. The University of Notre Dame entertained the delegates on October 25.

The Field of Catholic Education

As Viewed
by the
N. C. W. C. Department of Education

BUILDING CIVILIAN MORALE—*American Education Week, Program for Catholic Schools and Study Clubs.*—The following is a brief resume of a study club outline prepared by the N. C. W. C. Department of Education especially for American Education Week, November 9-15, 1941. However, the importance of the theme, *Building Civilian Morale*, should give the outline a more extended use by Catholic schools and study clubs throughout the present school year.

The outline is divided into five parts—"The Church"; "The Home"; "The School"; "The Community"; and "The Future Outlook." A quotation from *Sertum Laetitiae*, Encyclical Letter of His Holiness Pope Pius XII, is given under each of the first four parts and under the fifth part is a quotation from the Allocution of the Holy Father given December 24, 1940.

Under each of the five general subjects there are three topics. For example, under the first subject, "The Church" the topics are (1) Its Mission, (2) Recent Papal Pronouncements, (3) Catholic Action in the United States.

It is suggested that these topics be designated for further study or as assignments for papers.

It is suggested further that each topic may be divided into more definite questions for discussion, the nature of which will depend on the grade or study-level of the group that is using the outline. For instance, under part five "The Future Outlook" questions include: Discuss acceptance of the International Bill of Rights in "America's Peace Aims" as a condition of permanent peace. Compare with our National Bill of Rights. Why is economic justice and organization on a national scale so important? What part can the Americas play in world organization?

The references given under the five general subjects are based largely on N. C. W. C. Publications.

The new N. C. W. C. Publication Folder which contains a listing of about 350 books, booklets, and pamphlets on problems of vital Catholic interest was included in the mailing of the American Education Week Program to approximately 25,000 Catholic pastors and school officials.

Copies of the complete program and the N. C. W. C. Publications Folder may be secured by writing to the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.

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Visual Education Section—Recognizing the importance of the motion picture as an educational tool, the Department of Education, National Catholic Welfare Conference, is establishing a Section on Visual Education, it is announced by Rev. Dr. George Johnson, Director of the Department.

The purpose is to aid Catholic schools to make a wider and more intelligent use of this medium. A study will be made of all available school films and of the various textbooks and courses of study in Catholic schools to determine how they correspond to the films on hand.

At the same time, technical and pedagogical advice will be placed at the service of any Catholic school requesting it. Colleges and universities are to be urged to give greater attention to the possibilities of visual education, and advice will be available for the creation of film libraries and reference libraries relating to the motion picture.

Dr. A. G. Lindsay, of the National Catholic Community Service, has been appointed consultant of the new section.

Latin American Scholarship Plans for 1942-43—On a visit of promotion to the Graduate Schools of the Eastern States, a representative of the Inter-American Collaboration Section of the N. C. W. C. Department of Education was successful in securing for the coming year 1942-43 the following Graduate Scholarships:

One full scholarship at Villanova College, Villanova, Pa., in the School of Engineering.

One full scholarship at Manhattan College, New York, N. Y., in the School of Engineering.

Four Graduate Scholarships at Fordham University, New York, N. Y.; one each in the School of Social Service, Graduate School of Law, School of Science, and School of Education.

Three Graduate Scholarships at Boston College, Boston.

Two Graduate Scholarships at Niagara University, Niagara Falls, N. Y., and a possible combination of two undergraduate scholarships for tuition into full scholarships.

Two Graduate Scholarships at Canisius College, Buffalo.

These scholarships represent the first united effort of collaboration on the graduate level. The Section is making plans to contact the Catholic Graduate Schools of the Middle West so as to be able to offer to as many Latin American students as possible the benefits of graduate work in our Catholic institutions of higher learning.

The value of the scholarships so far offered amounts to approximately \$14,900.

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N. C. E. A. NEWS

The Department of Superintendents of The National Catholic Educational Association held its semi-annual meeting at The Catholic University of America, Wednesday and Thursday, November 5 and 6.

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The Executive Board of The National Catholic Educational Association met at the Raleigh Hotel, Washington, D. C., Friday, November 7.

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The N. C. E. A. is planning for early release a News Letter to members of the College and University Department, Superintendents' Department, and Secondary-School Department. The News Letter, which will be issued at regular intervals, will contain information of importance to the members of these Departments.

Study Clubs in Archdiocese of Dubuque

Among the 15 features included in the *Seventeenth Annual School Report* of the Schools of the Archdiocese of Dubuque is a list of over 200 study clubs that are functioning in this Archdiocese. It is noted that Rt. Rev. Msgr. J. M. Wolfe, Diocesan Superintendent of Schools, observes that "The Study and Discussion Club movement shows the greatest vitality of any activity in the Archdiocese." It is noted also that CATHOLIC ACTION is mentioned as one of the sources used for the subjects that are being studied by the members of various groups.

Interests of Our Catholic Youth

A Contribution
of the
N. C. W. C. Youth Department

VI. An Introduction to Catholic Action: By Rev. William Ferree, S.M.

THE accompanying article is the sixth of a series published in the "Youth" section of CATHOLIC ACTION. The author, well-known in the United States and abroad for his leadership in the Pax Romana movement, is especially well qualified to discuss Catholic Action from the viewpoint and interests of youth.

It is important to note that in almost every country the development of Catholic Action in the strict sense has begun with the youth groups. It is there also that the greatest interest is being manifest in the United States as the movement gathers strength. This is as it should be, as was indicated by Pope Pius XI in his first encyclical, *Ubi Arcano Dei*, in which he "promulgated" Catholic Action to the whole Catholic world. It is important to notice, however, that in the accepted language of Catholic Action, "Youth" embraces the age group 16 to 28 or 30. The groups below 16 are regarded as preparatory to Catholic Action. This fact will explain the freedom with which more difficult phases of Catholic Action theory are included in an exposition intended primarily for youth groups.

Do Your Own Work, Not Everybody Else's:

Catholic Action introduces order into its apostolate in two ways. In the first place it demands a reasonable *specialization*. Far too many of our Catholic organizations take as their province the whole of life, dispersing their efforts in a field which is much too broad for them to cover effectively. Catholic Action, as we have just seen, requires that each one work in the natural and ordinary field of his own life; and hence its very organization aims at making this the ordinary method of action: Catholic Action is, as we say, "specialized Action." It is specialized first by ages and sexes into the four great "branches" of Catholic Action—men, women, young men, young women; and within these it is *further* specialized by occupation or "natural medium" of life. For instance, in the youth sections there would be special groupings for young workers, for students, for rural youth, and so forth. Notice that this is a "milieu-specialization," i. e. it takes in the *whole life of a definite part of society*, and is altogether different from "activity-specialization" which takes in some definite activity or group of activities—a *part of life only—of many or all sections of society*. This last form of specialization is more characteristic of what are often called "Catholic Activities" (i. e. Catholic Spiritual Action or Catholic Temporal Action) to distinguish them from Catholic Action.

Elite and Mass:

There is another way in which order is introduced into the apostolate of Catholic Action, and that is in the difficult relation between "the elite" and "the mass." We have numerous organizations which strive exclusively after one or the other of these methods of work. Yet it is obvious that pure movements of the elite are too restricted in their influence for reconstructing a whole Christian society, and if left to themselves often become sterile; while pure movements of the mass are superficial at best and always potentially dangerous. In Catholic Action there is an organized attempt to form both the elite and the mass at the same time, and in relationship to one another. The organizational technique for assuring proper emphasis on both elite and mass is the "cell technique" which we have already seen in considering the "apostolate" of Catholic Action. The cells of "militants" have as their primary function to spread out and multiply *within* all larger organizations of Catholic life. Thus Catholic Action becomes "a special sort of elite—one that tends to become as large as possible," and is radically different from the old idea of an "elite" which turned its energies inward upon its own perfection and

often lost its way by getting "out of touch" with the world it was trying to convert.

Organization: Parish, Diocese, Nation, World:

Pope Pius XI always insisted very strongly on the need for a rather rigid organization. Under his guidance the "typical" organization of Catholic Action (if one can speak of "typical" where so many national and racial differences are concerned) is something like the following: In each parish of the diocese there are four divisions (men, women, young men, young women) and in some countries six (university men and women in separate groups). Then in the diocese itself the heads of these parish groups are brought together as a diocesan council of Catholic Action; and in the whole nation the heads or representatives of the diocesan councils form the national council, with addition by appointment at each level of certain qualified individuals. In each of these groups, parish, diocese, and nation, an ecclesiastical assistant works with the laymen to guide and advise them. And, of course, there is a still vaster grouping in the union of the Catholic Actions of all the nations under the guidance of the Holy Father himself, who appoints a central office at the Vatican to be a clearing house of information, and in a rather broad sense, the "ecclesiastical assistant" for the world organization, without interfering in any way with the complete authority of the local Bishops.

The Church is One—But How United Is It?

It has frequently been said that the Church is the most admirable international organization in the world. This is indeed true in the juridical or an essential sort of way, but in the practical order we may wonder if this organization is always as effective as its theoretical completeness would suggest. Certainly the fiercest attacks on the Church in modern times have been launched from strong international organizations: Free-masonry; Atheistic Communism; the various international revolutionary movements; and these organizations have succeeded in capturing for their own purposes the very institutions of international life. This was possible *only* because the international organizations of Catholics have been very weak, even in those few fields where they actually existed. Thus Catholics form in a juridical way the greatest of all international organizations, but in a practical way, one of the weakest. Nor is this weakness, let it be noticed, the result of any lack of individual effort; for Catholics are as active as other people; rather it results from a *lack of coordination*, whereby many

admirable Catholic efforts in all parts of the world fail to exert any *cumulative* effect on society, and may even *cancel each other out*, by petty differences of method or questions of local or group prestige.

In Union There is Strength:

Now in the ideal world-wide organization of Catholic Action we would not have any specifically new influences, for in every single diocese in every country of the world, the organization of Catholic Action, as well as the already existing Catholic organizations, would be under the authority of the local Bishops even as now, and yet there would be a tremendous difference *in the whole effect*; for all diocesan organizations would really be working together; would really feel the mutual support that they have a right to expect from one another; would really *add their efforts together*, instead of frequently cancelling out one another's efforts by differences of method or of immediate ends.

It Gets in One's Blood:

It has been said that people really live their organizations. To take an example: the citizen of a vast empire has a somehow different personality from a native of some tiny principality with no particular history behind it. Or, to take an example which is closer home: Stephen Leacock has said in one of his articles that one of the reasons for which he likes the Americans is the way they toss their scenery around with such nonchalance, making rivers flow over mountains, or simply moving the mountains if they

are not in what they think is the best place. Now it is evident that not all of us engage in the engineering feats which prompted Leacock's observation, yet I believe he is right in implying that the personality of all citizens of the country somehow bears the stamp of this nonchalance in the face of great natural obstacles that are to be overcome in so vast a country. Foreign languages are full of jokes about the way the American tourist judges everything from the standpoint of bigness and speed.

Now just as this bigness has, so to say, "got into our blood," or as the history of a great empire gets into the very personality of the empire's citizens, can we not see that if Catholics would really *live* their vast organization; would really *feel* their combined strength in the spiritual order, and even in the temporal order when there is a real question of morals; if they could look, not only to a long history of past achievement, but to a *better record in their influence* on contemporary society—if all this were true, can we not see that we would have a new kind of Catholic, a new and greater one, realizing much more fully the force and beauty of the Christian ideal?

How Real is the "Mystical Body," Even Psychologically?

A Catholic living in this kind of society would not only know in an academic sort of way that he is a member of the "Mystical Body of Christ," but he would feel the very life, so to say, of this "Mystical Body" coursing through his own veins and entering into his own consciousness.

(To be concluded next month)

Contribution to Catholic Historical Records—(Continued from page 17)

the important "Committee of Six" cooperating with the Commission on Training Camp activities in protecting the morale of the United States service men at home and abroad; and the tabulation of the numerous reconstruction pamphlets issued by the War Council during and following the war period. Listing of the names, citations and records of American Service men who died overseas and are buried in the eight American cemeteries maintained there by the United States Government takes up a considerable bulk of the volume. Even the most casual scrutiny of this section will indicate the author's gigantic task in its assembly.

In the preface to his volume, Doctor Ryan states: "Substantial gratitude is due to the National Catholic Welfare

Conference for the use of material and especially to the late Monsignor John J. Burke, C.S.P., long general secretary of that Conference."

Doctor Ryan is to be congratulated for the scholarly diligence evident in his important study, which, it is hoped, will find a place not only in our Catholic libraries but in private and public libraries as well, where this magnificent record of American Catholic participation in the first World War would be available to all. Copies of the volume may be obtained by addressing Doctor Ryan, c/o The Registrar's Office, Columbus University, 1323 18th Street, Washington, D. C.—C. A. M.

BULWARKS OF DEMOCRACY

(Continued from page 16)

times they are employers. Catholic organizations could perform a great service by systematically ascertaining the facts in such situations and bringing intelligent influence to bear upon public opinion. No other group or element in the community can become equipped with so comprehensive a knowledge of the necessary fundamental principles.

As the late Pope Pius XI said in his Apostolic Letter to the Catholic University of America at the opening of its Golden Jubilee, October, 1939:

"Christian teaching alone, in its majestic integrity, can give full meaning and compelling motive to the demand for human rights and liberties, because it alone gives worth and dignity to human personality."

FATHER TANNER STATES ESSENTIALS OF CATHOLIC YOUTH APOSTOLATE

WORK with youth, since it is spiritual, must be done above all "in cooperation with and subordination to divine grace," the Rev. Paul Tanner, assistant director of the Department of Youth of the N. C. W. C., told the Youth Conference of the Diocese of Lincoln last month.

Father Tanner stressed that "our youth work must be done with utmost diligence and skill, using every legitimate natural aid within our means, but it must above all be accomplished in God's manner of doing things." Father Tanner pointed out that "if you set out to achieve the sanctification of your own soul and the souls of your neighbors you must use tools that are suitable to the supernatural order."

New N. C. W. C. Publications Folder in Widespread Demand

SINCE the issuance of its new publications folder the N. C. W. C. Publications Office has been deluged with orders for books, booklets, pamphlets advertised therein dealing with subjects of vital Catholic interest.

As announced on page 36 of the October issue of CATHOLIC ACTION, this folder, listing more than 350 classified titles, is available free on request.

Many orders being received request especially the bound volume of the Sixteen Late Encyclicals of His Holiness, Pope Pius XI (\$2.75); also subscriptions to CATHOLIC ACTION, monthly publication of the N. C. W. C.

The Confraternity of Christian Doctrine

Seventh National Congress of the C. of C. D.
Sessions in Convention Hall, Town Hall, Bellevue Hotel
Some Prominent Speakers

MOST REV. HUGH L. LAMB, D.D., V.G., Auxiliary Bishop of Philadelphia and general chairman of the Seventh National Catechetical Congress of the Confraternity of Christian Doctrine, announces the completion of the program to be set into motion on November 15, 1941. Registrants to the Congress will be received simultaneously at the Bellevue Stratford Hotel, Little Flower Catholic High School for Girls and John W. Hallahan Catholic Girls High School in Philadelphia.

At 10:00 a. m., in the ballroom of the Bellevue Stratford, a session devoted to the *City Parish Confraternity*, its organization and development, will be directed by Most Reverend William A. Griffin, D.D., Bishop of Trenton, the presiding Bishop being Most Rev. Moses E. Kiley, D.D., Archbishop of Milwaukee. At this period "Vacation Schools," "School Year Religious Instruction," and "Religious Discussion Clubs" will be discussed with a view to promoting all the phases of the time-worn question of promoting religious education for boys and girls not attending the parochial school.

In harmony with this thought and at the same time in the Rose Garden of the Bellevue, "The Liturgy in the Teaching of Religion" will be led by Most Reverend Bartholomew J. Eustace, D.D., Bishop of Camden, chairman. At this meeting Most Reverend Joseph P. Busch, D.D., Bishop of St. Cloud, will preside. Discussion will be carried on by Rev. Howard J. Carroll, D.D., assistant general

secretary, N. C. W. C. At the Town Hall Theatre at 3 p. m. Most Rev. John J. Mitty, D.D., Archbishop of San Francisco, will preside and Most Rev. Walter A. Foery, D.D., Auxiliary Bishop of Brooklyn, will act as chairman of Special Session for alumni and alumnae of Catholic colleges, academies and high schools.

Discussion on "Modern Means of Religious Instruction" and "The Negro Apostolate and the Confraternity" will be reviewed by experts in these fields. At the 8 p. m. session some of the interesting phases in the Confraternity movement to be explained are: "Lay Retreat as a Preparation for Confraternity Leadership," "Religious Discussion Clubs," "Preparation for Lay Catholic Action and Parish Visitors." Rev. Cornelius B. Collins, D.D., Director of the National Center of the C. of C. D., will give an address on the Confraternity—"A Parish Program of Catholic Action." On Saturday, November 15, in classrooms provided for the purpose, demonstrators of educational merit will display modern methods of religious education under Confraternity leadership. At these classes the various grade levels will be taught the virtues as outlined in the *School Year Religious Instruction Manuals* which have so recently been revised to compete with the latest findings in educational circles. At the high school level demonstrations on discussion method proposed by the Confraternity in conjunction with the study of the New Testament will be examined by visitors to the Congress.

The New Testament and the Revised Baltimore Catechism

SUNDAY, November 16, His Eminence, D. Cardinal Dougherty, Archbishop of Philadelphia, will be celebrant at the Solemn Pontifical Mass in the Convention Hall. The sermon will be delivered by Most Rev. A. G. Cicognani, D.D., Apostolic Delegate to the United States. The two outstanding features of the Sunday sessions are: "The New Testament in Every Home" and "The Revised Baltimore Catechism." Religion in the home, the theme of recent regional congresses, is again taken up with a clarion call of insistence that leaves no doubt of the necessity of

thought on the subject. For religion in the home is interwoven with the New Testament and a Baltimore Catechism. On these two revisions, the Seventh National Congress has laid its stress. They are the two gigantic publications completed since its last meeting in Los Angeles a year ago. It is the aim of the Confraternity that before another annual convention is announced there will be a "New Testament in Every Home" and "The Teaching of Christ in Every Heart."

"Other Sheep I Have"

LEAKAGE from the Church has ever been the concern of Bishops and Priests working in parishes, both urban and rural, and so at this cosmopolitan gathering of hierarchy and laity interested in promoting ideals set down twenty centuries ago by the Divine Leader of all times, the question again finds expression in the words of the Master: "Other sheep I have that are not of this fold. Them also must I bring" (John 10:16). The Clergy session, presided by Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, will view the question of leakage in the United States, its causes and its remedies. Rt. Rev. Peter Guilday, Ph.D., of the Catholic University of America, will discuss the questions proposed on these papers.

Among the other topics to create vital interest for Confraternity workers at the present time is "Released Time and Religious Instruction," with its corresponding proposals for Confraternity teachers. Dear to the heart of His Eminence D. Cardinal Dougherty is "The Chinese Apostolate." At this meeting Cardinal Dougherty will preside and, with the distinguished guests of the Convention,

will be recipients of a reception tendered by the Chinese children of Philadelphia. Very Rev. William A. Kavanaugh, D.D., Philadelphia, will deliver an address on "Confraternity Activities Among the Chinese of Philadelphia." Subjects of contingent interest will be considered throughout the four days of the Convention. Confraternity directors and authors of religious texts will take the lead in discussion. To the other known speakers at the Convention may be added the following: Most Rev. John G. Murray, Archbishop of St. Paul; Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; Most Rev. Edwin V. O'Hara, Bishop of Kansas City, chairman of the Episcopal Committee of the C. of C. D.; Most Rev. Aloisius J. Muench, Bishop of Fargo; Most Rev. John F. O'Hara, C.S.C., Military Delegate of the Armed Forces of the United States; Most Rev. Joseph M. Corrigan, Rector of the Catholic University of America; Rt. Rev. Msgr. Fulton J. Sheen, D.D., Ph.D., Catholic University of America; Rt. Rev. Msgr. Michael J. Ready, D.D., secretary general, N. C.

(Turn to page 27)

Fields of Catholic Action Lie in the Home, Parish and Community

A STRANGE thing regarding the Catholic Action movement has been the fact that great numbers of people have felt that, in order to participate in this "apostolate of the laity" they had to do something very unusual, something quite outside their ordinary sphere of life and activity, something that was, so to speak, far off in the hazy distance. Yet the truth is there is nothing further from the reality. The fields of Catholic Action for most of us are very close to us. They are in fact our neighborhood, our parish, our home. Indeed the greatest field of all is the last-mentioned, namely, the home. And this field is at the same time the one nearest to us and the one in which the greatest number can most readily play a role.

None other than the Pope of Catholic Action Himself, the late Pius XI, time and again referred to the home as a most important field of Catholic Action. And in this wide and fertile field he emphasized with particular vigor the matter of the child's training by his parents. Already in the first of his great encyclicals, that on the Christian Education of Youth, did he place emphasis on this. Deploping the obvious want of preparation on the part of modern parents for their duties of child training within the home, His Holiness pleaded with pastors of souls by every means in their power, "to warn Christian parents of their grave obligation." "And this," he added, "should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civic training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives."

Happily the words of His Holiness have been taken to heart by many and are today rapidly bearing fruit. Here and there entire dioceses have fostered study programs dealing with parent education. Individual study groups in many parts of the country have emphasized the topic of child training. Many parents in the quiet of their own home worlds have devoted attention to the same subject, as a wealth of correspondence and a consistently growing demand for parent education literature testify.

Contributions of Catholic Agencies

A variety of agencies have contributed to this development. The National Committee on the Family and Parent Education and the National Council of Catholic Women was a pioneer group in this field and is still active in it today. Intermittently at least, the National Council of Catholic Charities and the National Catholic Educational Association discussed topics bearing on the field of parent education. More recently the Confraternity of Christian Doctrine has given some phases of the general subject attention. But from its very beginning in 1930 the Family Life Section of the National Catholic Welfare Conference made the promotion of a parent education movement one of its outstanding objectives. The same must be said regarding the Catholic Conference on Family Life which was formed as its auxiliary in 1933. At the organization meeting of the latter the following resolution was drawn up and approved: "Deeply appreciating the wisdom and truth of the words of Pius XI in his Encyclical on the *Christian*

Education of Youth that 'that education, as a rule, will be more effective and lasting which is received in a well-ordered and disciplined family,' and heartily deploring with His Holiness 'the lamentable decline in family education,' we, the members of the Catholic Conference on Family Life, condemn as a perversion of the natural order of things, modern efforts to make the merely supplementary educational agencies take the place of the home itself, and we pledge to make it one of the chief and most active interests of this Conference to foster a well-founded and thoroughly Catholic parent education program. We feel that one of the most salutary things that can be done for the family life of our day is for the individual parent to assume again, in truly Christian fashion, his full duties and obligations as the educator of the little ones God has entrusted to his care."

Two Important Aims of N. C. W. C. Family Life Bureau

At the top of the list of aims of both the Family Life Section (now the Family Life Bureau) and the Family Life Conference are found the following two items: "The development and dissemination of a popular and an advanced literature on parent education," and "the promotion of a Catholic parent education movement that will emphasize all the various phases of child training within the home—religious, social, physical, mental, emotional, and moral." Both agencies have been energetically working toward the fulfillment of these aims. A considerable assortment of Catholic literature on parent education is now available. Also, an all-embracing program of parent education activities is well under way. Zealous parents in increasing numbers are, with a renewed consciousness of their obligation toward God and society for the proper upbringing of His children, eagerly striving to make the most of the helps that advances in present-day child study offer them, not failing at the same time to draw on the supernatural graces provided them through the Sacrament of Matrimony. These zealous and conscientious parents do not rest satisfied with leaving matters of child guidance to the whim of the moment or to the promptings of their emotions or of parental impulse alone. They bring to their tasks in this important field serious forethought and prudent insight, painstaking study and sincere prayer.

Child's Religious Development Important

It will not come as a surprise to anyone to learn that, while all phases of child care and training have been emphasized, most attention has been given the matter of the little one's religious development. It is this that is far and away the most important phase of the child's training. Furthermore it is one that naturally lies closest to the heart of the God-fearing parent. The normal Christian parent appreciates that it is needed from the viewpoint of the child's eternal welfare, and also because of its value as a constructive force in the training of his character, in the shaping of his personality. More than that such parents appreciate the honored privilege that is theirs to cooperate with God in forming Christ in the souls of their own children. Here is indeed a limitless field for Catholic Action.

Sidelights on Social Action

Contributed

by the

N. C. W. C. Department of Social Action

INDUSTRY

THINGS ARE LOOKING UP.—The Labor Department announces that 39,000,000 persons are now employed in other than agricultural pursuits. Fewer than 5,000,000 are out of work. While this record figure suggests the powerful stimulant of war industries rather than sound and lasting health, it affords present relief. Industrial production is running 40 per cent ahead of last year. Factory wages are averaging \$31 a week. WPA employment is down to less than 1,000,000; CCC is about 200,000. Farmers are getting much better prices.

SOFT PEDAL FOR CLASS WAR.—The United Auto Workers have teamed up with auto manufacturers to meet unemployment in that industry, threatened by a 50 per cent reduction of passenger car production. The Textile Workers and Hosiery Workers Unions are doing similar planning with employers to keep their people at work in spite of the cutting off of the silk supply. The Aluminum Workers and Steel Workers are begging for a chance to cooperate with management in those two industries in over-all planning to maintain employment and increase production. Numerous representatives of labor have been called in by divisions of the O.P.M. to fill more or less important advisory positions. A few legislators, labor leaders, business men and economists are thinking seriously of and proposing plans for post-war organization to avoid total collapse and perhaps even stabilize prosperity. Many, if not most industrialists are looking more generously upon labor and are thinking more earnestly of the common welfare as an economic goal.

ROME STILL A TWO-DAY JOB.—We are reminded nevertheless that real progress toward a sound, just, and well distributed prosperity will not come easily nor quickly. It entails painful and persevering effort. Now, when we have only begun to try, is not the time to sit back and wait for the millenium to embrace us, gently, inevitably, tomorrow. There is a long, stern struggle between us and that golden shore—or any shore at all. There are strong currents operating right now which might lead a distant observer to conclude that we are going backward or at the most standing still.

HAPPY ENDING GUARANTEED?—An influential British labor official, speaking recently in this country, testified to increased cooperation between labor and capital and government, more harmonious relations, brave possibilities. But he admitted no vision of a post-war Utopia. Some gains would perhaps be permanent. Here likewise we cannot expect a quick transformation; but we can advance more than a little, and the Catholic body might be expected to aid this advance substantially. God forbid that we abandon the lead of the Popes, line up behind the newspapers, and move backwards.

PROPHETS OF CONFUSION.—With a few exceptions the press is sounding a retreat from social justice, just when we had succeeded in capturing a few outposts. Certain Congressmen are already far to the rear and shouting for the country to follow them. If the Gallup poll means anything, they are making a strong impression on the people. Eighty-seven per cent believe that labor unions

should be required by law to make yearly public reports of the money they collect and spend. Well, then, so should political parties (local machines included), the Chamber of Commerce, the National Association of Manufacturers, local anti-labor employer associations, every organization that conducts a state or national lobby, the medical and bar associations, college football teams, etc. Let's force everyone to be equally honest, if it takes an F. B. I. army of a million. We don't suppose 87 per cent want *that*.

Seventy-four per cent believe many labor union leaders are racketeers, 61 per cent that many union leaders are Communists. Why wouldn't they, when the papers have been hammering it home for years? "Many" is a slick word in that question. "Many" business men and politicians are racketeers. "Many" teachers are Communists. Seventy-seven per cent are opposed to the closed shop, and 60 per cent to the check-off of union dues. And so on. Gleefully this editorial concludes the statistics: "33 per cent are not in favor of labor having unions."

WHERE DO WE STAND?—That last question has been answered long since for Catholics, if they have the slightest acquaintance with Leo and Pius. The other questions cannot be answered by Catholics without a few distinctions. Hysteria, and falsehood, and stupidity, and a nice consideration for one's own power and pocketbook—all these are conspiring in a campaign to obstruct the organization we still need and tear down the little we have achieved. They can cite abuses; after all, we are far, far from Paradise. It can be argued that the loudest complaint—that against defense strikes—seldom demonstrates a real abuse. A vociferous Senator orated last month that 7,000,000 man-days had been lost in defense industries—enough to build 1,000 bombers. Unless the 7,000,000 days were lost by bomber-builders (which of course was not the case) his argument is false and misleading. Editors who must know better write as if coal miners on strike should be turning out submarines.

WE SHOULD KNOW BETTER.—Are Catholics better able than others to answer those questions? To discern the fallacies and unfairness and lack of vision that are characteristic of newspaper treatment of labor? Are Catholics ready to shed light and expend patience on present problems so that we avoid back-tracking and move, however slowly, toward that coordination of all our forces preached by Pius? Catholics are theoretically in a position to lead and not to be misled. Actually we don't seem to be using our superior equipment.

Many are as yet unaware of their obligations and potential helpfulness. Others are conscious of responsibility and willing enough, but they do not know where to begin, what and how to learn, what to do. A new pamphlet in the Social Action Series, "Designs for Social Action," by Rev. John M. Hayes, is an attempt to answer those questions. It reviews our responsibilities and describes a dozen or more ways in which to fulfill them. Whether you are long active in social education and social action or are just considering enlistment in the cause, this booklet should be useful to you.

C. C. I. P. MEETING at SAN FRANCISCO

MEETINGS of the Catholic Conference on Industrial Problems scheduled for 1941 have all been dedicated to the commemoration of the encyclicals, *Rerum Novarum* and *Quadragesimo Anno*. This was the case of the Conference in San Francisco on September 30 and October 1, under the auspices of Most Reverend John J. Mitty, Archbishop of San Francisco, which drew a large and interested audience.

Speakers, addressing several hundred persons attending the Conference, included a number of priests, a Dominican sister, industrialists, labor leaders, educators and government officials. They pleaded generally for the application of Christian principles to the solution of industrial problems.

In an address to the Conference, Archbishop Mitty with emphasis on the encyclicals, sounded the purpose of the Conference. He declared there was great need for initiative on the part of the people to take definite steps to end unemployment, poverty and war. The Church, he contended, is "not outside her divinely appointed sphere when she sets forth principles which should govern economic life."

Sharing the program with His Excellency were the Hon. Daniel Sullivan of San Mateo, and the Rev. M. M. Hoffman, of Loras College, Dubuque, Iowa, at present Major Chaplain at Fort Rosecrans, San Diego.

Father Hoffman spoke on a Christian Social Order. He contended the system of occupational groups advocated in the papal encyclicals affords the best opportunity for the building of a Christian Social Order in the field of economics. In this system he said: "We have the fundamental principle of local self-government applied in the field of economics, just as in our American self-governmental tradition it is applied in the field of civics." Mr. Sullivan gave an interpretation of Catholic teaching on the industrial question.

Richard J. McCarthy, general chairman, Brotherhood of Railway Clerks, described an economic picture which is undergoing great changes today and he predicted that tomorrow's picture will be different from today's. With the cost of living rising steadily and wages of labor lagging behind, the speaker declared the economic picture is distorted. The only way to restore the scene to its proper perspective is to decrease prices and increase wages.

Frank P. Foisie, president of the Waterfront Employer's Association urged employers to give personal consideration to the welfare of their workers and warned that groups which resist unionization will be fighting a lost cause.

Sister Vincent Ferrer, O.P., of Rosary College, River Forest, Ill., voiced the encyclicals' criticism of economic life today, citing the current national defense program and its relation to the social and economic conditions of the nations she reminded that "armament spending is largely a temporary stimulus" and "economically it is pump priming on a larger scale."

Stressing the important relationship between prices and wages, Rev. John M. Hayes, of the Social Action Department of the National Catholic Welfare Conference, said "fixing wages without regard to prices is in the long run as foolish as feeding a baby anything that happens to be in the pantry." Father Hayes urged the organization of employers, employees and consumers of each industry, "through their chosen representatives to work out the problems of prices together—as well as many other problems—looking to the rightful end of industrial and agricultural economy—full production, full employment, the highest standard of life for all." He urged also that workers be given a voice in industry and warned that "we must find a new way of economic life in America or a new way to economic life will find us and swallow us whole."

Miss Mary Anderson, chief of the Women's Bureau, United States Department of Labor, speaking on "Women in Industry—Their Wages and Their Work," declared that "wage rates should be based on occupations and not on sex

or race of the worker." "The standard of wages prevailing for men should not be lowered where women are employed," she added. "Secondly, a fair wage should be paid commensurate with the services rendered, and based on costs of living. Thus, wage rates should be revised periodically and adjusted to marked or substantial rises in the cost of living."

George S. Roche, of Sacramento, presented a statistical review showing that wages and profits could increase if the volume of production can be increased and the efficiency of the employers operation increase.

General Philip B. Fleming, administrator of the Federal Wage and Hour Act, called to mind the Bishops' Reconstruction Program, issued in 1919, which anticipated many of the social gains now taken for granted. "Today," he said, "it is almost startling to realize that every plank of the Bishops' Program but one—the participation of labor in management—has been translated into fact, in whole or in part.

Right Reverend Monsignor James Dowling of Fresno, Calif., speaking on "Legislation and the Encyclical," defended good legislation which he said could be safely determined by using the encyclicals of Popes Leo XIII and Pius XI as the measuring stick.

"Employers and employees have a moral obligation to prevent unemployment and they can aid in preventing closing of industrial plants through a little cooperation," the Conference was told by Reverend Raphael Vonderhaar, O.F.M., of San Luis Rey, "The closing of our industrial plants and unemployment is due to over-production, or to its correlative under-consumption—more produced than can be bought. The surplus cannot be sold because the masses who would like to purchase more have not the necessary buying power. This condition arises from bad distribution, excessive income enjoyed by some and deficiency by others."

Raphael M. Dorman, of the State Department of Unemployment, presented a plan to avoid a bottleneck in skilled workmen in the defense industries.

Dr. Karl Bode, of Stanford University, dealt with the historical and theoretical aspects of unemployment.

The program of Labor-Employer Relations also drew a very interested audience. The speakers were Alman E. Roth, president of the San Francisco Employers' Council, John F. Shelley, president of the San Francisco Labor Council and the Reverend Hugh A. Donohoe, conference chairman.

The Reverend Hugh A. Donohoe, of St. Patrick's Seminary, Menlo Park, presented the encyclical program of occupational groups composed of employees, union delegates and governmental chairmen, representing the public organized for all industries. The encyclical plan, he said, is not visionary and its application or adoption may not be as far off as some may think.—Linna E. Bresette.

CONFRATERNITY NOTES

(Continued from page 24)

W. C.; Rev. James M. Gillis, C.S.P., Editor the *Catholic World*; Rev. Vincent Mooney, C.S.C., director, Youth Department, N. C. W. C.; Rev. Leon A. McNeill, chairman, Committee on Manuals, National Center of C. of C. D.; Rev. Gregory Smith, national chairman for Discussion Clubs, C. of C. D.; Rev. William H. Russell, Ph.D., Catholic University of America; Rev. Francis J. Connell, C.S.S.R., Catholic University of America; Rev. Dr. George Johnson, director of Education, N. C. W. C.; Rev. John La Farge, S.J.; Mother Bolton, R.C., New York; John Craig, K.G.C.H.S.; Rev. Felix M. Kirsch, O.F.M., Cap., professor of Religious Education, Catholic University of America; Rev. Rudolph G. Bandas; and David Goldstein.

The National Council Of Catholic Men

Let Us Help Inaugurate Your New Projects

Story of Lay Sponsored Forum in Utica

San Antonio Council Taking Census

One of N. C. C. M.'s chief aims is "to aid existing Catholic lay organizations to work more effectively in their own localities." Thus we are always ready to give our associated societies any help that we can or to secure for them any information or service available from N. C. W. C. departments and bureaus.

Let Us Help Inaugurate Your New Projects

We also frequently offer information on activities through the medium of CATHOLIC ACTION. This month we have made a comprehensive list of various Catholic works that are carried on by laymen's societies and will be glad to give assistance to affiliated organizations in getting any one or several under way.

Information on all of these projects may be secured by our affiliated societies or their individual members by writing to this office. Literature in pamphlet or leaflet form is available without charge on some of those on the list. For most of the others detailed plans are not available but we can make suggestions based on the experience of organizations which are successfully conducting them, and further suggestions will be secured from N. C. W. C. departments and bureaus where the activity falls within their scope.

We hope that many of our affiliates will take advantage of this opportunity to expand their programs. In most cases it isn't necessary to find a large number of persons to take part since it has been demonstrated that the deep interest of a few can do more than casual efforts of a large number. Read this list at your next meeting and ask for volunteers to undertake one or other of these projects.

1. Study clubs on religious subjects, international affairs, social problems, etc.

2. Committees to cooperate in the work of the National Catholic Community Service.

3. Catholic radio guilds to broadcast their own individual programs or to use N. C. C. M. or other transcriptions.

4. Catholic Evidence Guilds to spread Catholic truths by street-speaking.

5. Sponsoring forums which present Catholic leaders of thought and action, local, district, or national, in discussions of problems of the day.

6. Cooperation in the program of the Confraternity of Christian Doctrine.

7. Cooperation with the St. Vincent de Paul Society and Catholic Charities in charitable undertakings.

8. Speakers' bureaus to provide trained speakers for local Catholic organization meetings.

9. Catholic youth activities in cooperation with the National Catholic Youth Council.

10. Social action bodies to spread Catholic teaching on our economic problems in cooperation with the N. C. W. C. Social Action Department.

11. Catholic Information Societies for distribution by mail of the well known Narberth leaflets or for publishing their messages in the secular press.

12. Emphasizing values of Christian Marriage and fostering parent education in cooperation with the N. C. W. C. Family Life Bureau.

13. Cooperation in the program of the N. C. W. C. Rural Life Bureau and diocesan bureaus.

14. Press relations groups to cooperate with the N. C. W. C. Information Bureau.

15. Promotion of the lay retreat movement.

16. Promotion of the liturgical movement.

17. Apologetics contests for high school students.

18. Legislation committees to support Christian and oppose un-Christian legislation and movements.

19. Branches of the Apostleship of the Sea in seaport cities to aid Catholic seamen who number more than half of the men at sea.

20. Organizing Catholic scout troops.

21. Parish credit unions and other cooperatives.

22. Catholic rental libraries.

23. Literary guilds to aid the Catholic Press.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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Growing public interest in international affairs has boomed participation of citizens in forums, both those presented over the air and those which are locally produced.

Forum Season Begins; Story of Utica Series

Catholic Forums have been sharing in this increased interest as is demonstrated in the announcements of the schedules of nationally known series in Washington, D. C., Chicago, Toronto, Columbus, Philadelphia, Cleveland, Toledo, Fort Wayne, etc., which show a greater number of lectures planned and a larger percentage of famous names than ever before. It should still be possible to begin now to organize and conduct a short series for presentation later this season, and we heartily recommend this idea to any society which is planning to undertake a new activity.

Some suggestions based on the experience of forums now in action are available on request of N. C. C. M.

The latest project of this type conducted by laymen to come to our attention is the Catholic Forum of Utica, N. Y., which operates in a city of 100,000 population, served by 17 Catholic churches. During the coming year the schedule

of this Forum includes Right Rev. Msgr. Fulton J. Sheen, who will speak on "War and the Moral Order"; Rev. John K. Cartwright, who will review "Mein Kampf"; Helen C. White, who will talk on "A Modern Looks at the Middle Ages"; and Frank J. Sheed, who will speak on "The Future of Religion." Admission is chiefly by series tickets, which are sold at \$1.00 each.

The inspiration for the Catholic Forum of Utica came from Rev. William H. Russell, Ph.D., associate professor of religion at the Catholic University, and Rev. Joseph L. May, director of Catholic Charities in the city of Utica. In connection with their retreat work among the men, these two priests had stimulated interest in the promotion of a Catholic forum as a splendid contribution to Catholic action.

Accordingly, in the summer of 1938, a group of four laymen (of whom our informant, Lawrence T. Gilroy, is one) met with Father May and Doctor Russell and formulated plans for launching the organization. The group was unanimous in deciding that the cost of admission should not be an obstacle to anyone's attendance and it was agreed that one dollar for a series of four or five lectures would place the benefits of the activity within reach of practically everyone. All lectures have been held in St. Francis de Sales Auditorium, which is centrally located. It has been found that not only Catholics but people of other denominations have been intensely interested in the programs, as evidenced by the fact that more than a thousand season tickets have been sold each year.

The original group of four in charge of the Forum series has grown to eight and now includes a member of the Catholic Women's Club, Knights of Columbus and Gamma Chi, who were requested to name a representative of their organizations to cooperate in managing the Forum. The cooperation received from the pulpits of the local parishes as well as of the surrounding villages has been both a great help and encouragement to the work.

In arranging these programs, the committee has endeavored to give subscribers the very best talent available as well as subjects that were timely and had appeal. A question and answer period follows each lecture, if the speaker will permit, and it has been found that this feature has been appreciated.

As a consequence of the success of the Utica Forum, a similar series has been organized in the diocese's See City of Syracuse.

An outline of a Catholic Lawyers' Guild, including reasons for the organization of a guild, what such a guild should be, its aims, its formation, and its rule or government, has been published in pamphlet form by the Catholic Men of the Archdiocese of San Francisco at 1100 Franklin Street, under the title, "Catholic

Action and the Lawyer." Also included in the pamphlet is the text of an address by Harold R. McKinnon delivered before the St. Thomas More Society of San Francisco. It will be useful to any Catholic lawyer, particularly so to anyone thinking of forming a Catholic Lawyers' Guild in his home city.

Catholic Action in Spain advocates periodic retreats for all active associates of the organization, it was brought out at a Congress of Spiritual Exercises recently held at Barcelona. It was stated further

Retreats Recommended For All Members By Catholic Action in Spain

that periodic retreats would be required for all militants of Catholic Action. It also was announced that special retreats are being organized for parents and for young men and women contemplating marriage. In addition, it was announced that retreats for employers and employees were recommended in a recent letter received from the Cardinal Secretary of State of His Holiness Pope Pius XII, in which a suggestion also was made that employers should facilitate this practice for their employees.

Establishment of the San Antonio Archdiocesan Council of Catholic Men was begun by His Excellency, Most Rev. Robert E. Lucey, D.D., Archbishop of San Antonio, at a divisional meeting on September 28 attended by the pastors and 750 leading laymen of 54 parishes of San Antonio and its environs.

San Antonio Council Set Up; First Task is Taking of Archdiocesan Census

Similar general meetings were held at Uvalde, September 29; Schulenburg, October 1; and Cuero, October 5, to complete the organization of Catholic Action for men throughout the 106 parishes comprising the archdiocese.

The Archdiocesan Council is a federation of Parish Councils and all diocese-wide organizations of Catholic men. The Parish Councils were represented at the meetings by the officers and members of their Executive Boards, and all diocese-wide organizations and committees were represented by their principal officers.

"I now give you my mandate to serve in Catholic Action," said the Archbishop in his address at the first meeting, "and ask God to give you the grace to fulfill well your noble task." In his address the Archbishop emphasized the necessity of Catholic Action and by official mandate called upon the men to take part in the apostolic work of the Church. He explained the urgent need of a complete diocesan census and commissioned the men to take charge of it as their first work of Catholic Action. The area covered by the Archdiocese is 39,222 square miles, and its population is reported by the Federal census to be 874,464, of whom some 195,000 are estimated to be Catholic.

Definite plans were quickly arrived at for the taking of the census which is starting throughout the diocese at the time of this writing and will extend from October 26 through November 1.

An army of 2,300 workers is taking part in this work. Among the census takers are high school boys and girls many of whom were trained by students from St. Mary's University and Our Lady of the Lake and Incarnate Word Colleges. All residences are being visited, whether Catholic or non-Catholic. A Catholic leaflet is being left at every non-Catholic home.

San Antonio was established as a diocese in 1874 and this is the first time that a complete census has been undertaken. Two-thirds of the Catholic population is Spanish-speaking.

The Rev. Anthony F. Drozd, recently appointed Archdiocesan Moderator of Catholic Action, is in general charge. Stuart G. Johnston, of San Antonio, is Archdiocesan chairman of the census.

Dr. John G. Bowen, field representative of the National Council of Catholic Men, has been retained by Archbishop Lucey to assist the Men's Council in taking the census. Dr. Bowen has been in the Archdiocese for three months during which he visited the parishes and helped the pastors in setting up their Parish Councils.

An Archdiocesan Executive Board, to serve for one year, has been named as follows: President, Michael Kaine, Jr.; secretary-treasurer, Emil O. Scherlen. Representatives of federated organizations and committees: Holy Name Society, Joseph Weardon, of Victoria; Vasallos de Cristo Rey, Francisco Becerra; Confraternity of Christian Doctrine, Captain E. G. Freeman; St. Vincent de Paul Society, Thomas F. Hart; Knights of Columbus, Gus J. Strauss, State Deputy; Catholic League of Texas, Joseph Molberg, of Fredericksburg; Katolische Jednota Texaska, A. J. Kallus, of Hallettsville; Laymen's Retreat League, Dr. R. L. Jacobs; Youth Sponsors, Francis Sullivan; National Catholic Community Service, Charles A. Burkholder; Committee on Ushers Clubs, Francis Blakeslee, of Cuero; K. D. Organization of Catholic Workmen, Henry Morkovsky; Committee on Radio, Francis J. Bowen; SVAZ Society of Czech Catholics, Joseph F. Janda, of Hostyn. Mr. Scherlen also is a member of the National Contact Committee of the National Council of Catholic Men.

More than 2,500 delegates and guests from 23 states were present at the quadrennial sessions of the Polish Roman Catholic Union held in Baltimore the week ending September 27. The Union, which is affiliated with the National Council of Catholic Men, was honored by the presence in the parade opening the convention by three members of the

Polish Catholic Union Holds Quadrennial Meet

Hierarchy, the Governor, the Mayor, and numerous other officials. In his sermon at the Mass which followed, Most Rev. Michael J. Curley, Archbishop of Baltimore, praised the patriotism, loyalty, and religious zeal of the Polish people.

"The Polish people of this archdiocese are held in highest esteem," His Excellency said. "We number them among our finest Catholics and our finest citizens." Citing the troubles of Poland in recent years, the Archbishop said "no country has gone through so much suffering as has

Poland in the past two years," but he spoke of the time to come when "Poland will rise again in glory."

John J. Olejniczak, of Chicago, who had previously served as president of the union from 1931 to 1937, was again elected to that office.

Other officers chosen were Anthony Rutkowski, of Cleveland, vice-president; Antonia Czerniak-Wlodarska, vice-president for women; Stephen S. Grabowski, of Pittsburgh, secretary-general; Anthony Kezubel, of Chicago, treasurer; Syanislaw T. Kusper, of Chicago, attorney; Dr. Wladislaw A. Dziuk, of Chicago, physician; and Zygmunt Stefanowicz, of Chicago, editor of the Union's weekly paper, *Narod Polski*.

Resolutions adopted in the closing sessions of the convention expressed loyalty to the Holy Father and the Catholic Church; approval of President Roosevelt's foreign policy; sympathy for Poland in her hour of trial, and complete confidence in Poland's return to her place among the free nations of the world.

THE CATHOLIC RADIO BUREAU

Mutual Broadcasting System inaugurated on October 12 a new series of regular religious broadcasts to be known as "Mutual's Radio Chapel." Speaker in the first program

MBS Inaugurates New Religious Network Program

was the Most Rev. Francis J. Spellman, Archbishop of New York, and the music was provided by the Pius X School of Liturgical Music, of Manhattanville College.

"Mutual's Radio Chapel" will present Catholic, Protestant, and Jewish speakers. The Catholic programs will be under the auspices of the Social Action Division of the Catholic Charities of the Archdiocese of New York, which, it was stated, will present a broadcast on an average of once every three weeks. The program may be heard on Sundays at 11:30 a. m., Eastern Standard Time.

Rev. James M. Gillis, C.S.P., opened his thirteenth series of addresses in the Catholic Hour on November 2 with a talk entitled "Cause and Cure: Deeper Down and Further Back." The general subject of his series, which will extend for seven weeks, is "What Is Wrong and How to Set It Right." His subjects for November 9 and

Father Gillis Discusses Cause and Cure for Current Dilemmas

succeeding Sundays follow:

November 9. Tell the Truth and Save the World.

November 16. The Fifth Freedom: from the Mass Mind.

November 23. Local or Universal: Patriotism or Internationalism?

November 30. Total Reform or None: Economic, Political, Moral.

December 7. Politics in Religion? Religion in Politics.

December 14. From Christ to Christ.

Father Gillis is known throughout the country not only as Editor of *The Catholic World* but as the author of the weekly syndicated article "Sursum Corda," and as one of the most vigorous apologists of the day. He is noted also as a lecturer and as the author of many books, pamphlets, and magazine articles. His clear, trenchant style is as effective over the air as it is in print, and as a consequence Father Gillis has built up a tremendous following in the Catholic Hour audience.

Among his popular books are "False Prophets," a critical analysis of the works of Shaw, Wells, Nietzsche, Freud, et al., and "The Catholic Church and the Home," a contribution to the well-known Calvert series. His most recent book, "This Our Day," has elicited exceptional praise from its reviewers. The *Ave Maria* reviewer wrote: "Father Gillis has a habit of peeling off the husks of argument and

laying hold of fundamentals. . . . One will find a clear exposition of the principles of education; a puncturing of some of the inflated opinions of pseudo-scientists; a flaying of injustice in high places and low; and always a sympathetic love and appreciation for what is beautiful and wholesome and inspiring in life."

Charles Willis Thompson, reviewing it in the *Commonweal*, said that "This book reveals its author as the greatest critic in America."

A series of eighteen transcribed radio addresses by Right Rev. Msgr. Fulton J. Sheen, produced by the National Council of Catholic Men, are available to affiliates for

N. C. C. M. Affiliates Can Have Monsignor Sheen's Talks As Own Program Features

broadcast as features of local programs. The cost is \$3.00 per program. These programs were introduced in some places last year and have proved their value. Full information on the terms for their use is available by writing to this office. The first group of six is entitled "Whence Come Wars?", the second, "The Divine Romance," and the third "The Seven Last Words and the Seven Virtues."

A large number of orders have already been received for post card announcements and news releases for use in publicizing the new series of Catholic Hour addresses to

Orders Taken Now for Publicity Materials for Monsignor Sheen's Series

be given by Right Rev. Monsignor Fulton J. Sheen. Advance interest in the new series is in fact larger than ever before. The post cards (available from this office without charge) will bear Monsignor Sheen's picture with a few remarks on his radio and other activities, as well as a description of his new series. They have been widely used during 1940 and 1941 by individuals and organizations in drawing the interest of friends and other persons in their communities to the Catholic Hour talks. Each card is to be addressed and stamped (with a 1 cent stamp) by the sender. The news releases are to be handed or mailed to the religious and radio editors of local secular papers.

Monsignor Sheen's series opens on December 21. The announcements are most effectively used, therefore, during the week preceding the first talk. In order that we may know how many cards to print and to allow sufficient time for delivery from this office, as well as remailing and delivery, we recommend that orders be placed now.

Arrangements have already been made for distribution

of 44,000 cards, and we hope the figure may go above 100,000. N. C. C. M. affiliates have a special interest in the Catholic Hour since they share in its sponsorship. The news releases point out this fact, space being provided in each case for insertion of the name of the local affiliate which is arranging the publicity.

H. H. Jackson, Jr., of the Detroit Archdiocesan Council, has been appointed chairman of the committee to promote

the Catholic Hour by James Fitzgerald, president of the Council. The committee was only recently organized but was able to secure newspaper publicity for the series of Catholic Hour addresses begun by Rev. James M. Gillis, C.S.P., on November 2. Widespread publicity for the new series by Right Rev. Msgr. Fulton J. Sheen, to begin December 21, is being planned.

Detroit Council Has Special Committee Promoting Catholic Hour

THE CATHOLIC EVIDENCE BUREAU

Founded in 1934 and reorganized in 1936, the Catholic Evidence Guild of St. Louis University has been energetic in both the radio and press apostolates. Its radio programs have been broadcast periodically over KMOX and a new series is in preparation at this time.

C. E. G. Activities at St. Louis University

The Guild's press work is with the editors of papers in outlying towns of the Archdiocese of St. Louis. Each week a series of questions and answers on Catholic doctrine and practice is distributed, and, in spite of the predominance of non-Catholics in rural sections of Missouri, a considerable number of the editors contacted are publishing this material either weekly or as space becomes available.

Regular training meetings also are held in which members deliver talks and receive questions and criticisms from their audiences. However, the Guild has not attempted as yet to hold public street meetings. Both corporate and individual spiritual activities are encouraged in the form of bi-monthly Communion Sundays and specific assignments of prayers for the intention of the Guild.

With the permission and encouragement of Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, street meetings to explain the doctrines and practices of the Catholic Church were inaugurated on the evening of October 2, 1941, the feast of the Guardian Angels.

C. E. G. Street Speaking Begun in Pittsburgh

The first program consisted of talks by Rev. John Hugo, Chaplain of Mt. Mercy College, Pittsburgh, on "Why God Doesn't Stop the War," and Harry J. Kirk, President of the National Catholic Evidence Conference, Washington, D. C., on "The Christian Ideal of Marriage." A choir of young men and women from Regina Coeli Parish sang "Come Holy Ghost" to open the meeting, and other hymns between talks and at the close, including "The Our Father" and "The Hail Mary." Father Hugo offered the opening prayer and recited the "Salve Regina" at the close. Pamphlets on Catholic doctrine were distributed at the end of the meeting to the many persons who came forward for them.

This first Catholic Evidence Guild meeting was held on the corner of Center and Dinwiddie Streets in the heart of Pittsburgh's "Hill District," a thickly populated Negro section. Although there was no advance publicity, it is estimated that a total of two hundred persons heard the speakers. There were plenty of questions from the well-behaved crowd, and the speakers reported they were sincere questions from poor folks humble enough to ask them because they wanted an answer. Among those present were three or four priests who had never before witnessed such a meeting. They intend to work with Father Hugo, who has been appointed by Bishop Boyle to lead this new activity.

Father Hugo plans through the winter season to train a group of laymen who will be prepared to work with the priests as soon as the weather permits in 1942. He reports

that the reading of a copy of the report of the 1940 season of the Washington Catholic Evidence Guild sent to him by Rev. James Caulfield, Washington, D. C., one of the C. E. G. speakers, helped to start this activity in Pittsburgh.

Short of participating in acts of worship, there is a broad ground of possible cooperation in interfaith work, was the statement of our executive secretary in addressing the

N. C. C. M. Official Talks To Presbyterian Group On Interfaith Social Action

Senior Youth Fellowship Group of the Covenant-First Presbyterian Church of Washington, D. C., on October 5. "I am sure that

measures of cooperation will suggest themselves as readily to you as to me," Mr. Heffron said. "We are united in our opposition to the Communist state which denies God, to the totalitarian state which makes a god of itself, to indifference and irreligion, to immorality in all its guises—marital infidelity, injustice, lust, dishonesty, treachery, cruelty, bigotry, racism, the pornographic press, the salacious stage and screen, etc. In combating these evils we should easily find opportunities of cooperation. We are also united in upholding the affirmative virtues of which these vices are the negation: chastity, honesty, patriotism, charity, justice, decency, etc."

In the beginning of his address the speaker said he wanted to say a word about interfaith undertakings in general. "I am a Catholic," he said. "I believe wholeheartedly in the whole Catholic creed. I am convinced that all the teachings of the Catholic Church are divinely guarded truths. Hence, as a rational creature I am bound to disbelieve anything that contradicts those truths; for two mutually contradictory things cannot be simultaneously true. Either the contradicted statement is true, or else the contradiction is true (unless it should happen, of course, that both are false). I believe that bread and wine become the Body and Blood of Christ on our altars; hence I disbelieve its contradiction. But we can't have it both ways; either it does or it doesn't. One proposition is true, the other untrue. As a consequence I have no patience with the statement that 'one religion is as good as another.' I prefer to have a Protestant say to me that he thinks my religion is false, for then I can credit him with believing that his is true, I can assume that he is in good faith.

"Now all of this simmers down to a very simple, and I should think fairly familiar, proposition: That we Catholics hold that the Catholic religion is the only true religion, and that all others, insofar as they depart from it, are false. That may seem a brusque statement coming from a guest in your house, and I would not make it gratuitously. But I have been invited here to discuss mutual understanding, and certainly we cannot begin to understand one another unless we lay all our cards on the table. I am conscious of the historical fact that the genius of Protestantism is protest against one or another of the tenets of my Church. Yet I come here unoffended. I am sure that you will accept my rejection of your doctrines in the same spirit."

NOTABLE SERIES of DIOCESAN CONVENTIONS FEATURES MANY-SIDED INTERESTS of N.C.C.W.

DURING August, September and the first part of October 14 Diocesan Council conventions were held. These meetings, powerhouses of Catholic Action, brought together leaders of Catholic Action groups throughout the dioceses.

Through speeches, panels, round tables, the problems and trends of the day were brought before the Catholic women. Ways of meeting these problems were suggested by the speakers.

To each diocesan convention there was sent by the National Council of Catholic Women an exhibit of literature on the National Catholic Welfare Conference and the Council. Included were new publications of the various departments. Through these exhibits, the women became acquainted with the material in the various fields; they received suggestions and ideas for new projects. Several councils are making permanent exhibits which can be sent to deanery, and even parochial, meetings.

Members of the National Catholic Welfare Conference staff, the National Catholic Community Service, the president, Board and staff members of the National Council of Catholic Women have attended many of these conventions, giving talks and lending practical assistance in the planning of programs.

National Officers and Executives Lend Cooperation

MISS LINNA E. BRESSETTE, field secretary, Social Action Department, N. C. W. C., and Mrs. E. P. Carville, board member, were present at the Reno convention. Miss Anne Sarachon Hooley, Miss Frances Engel and Miss Martha Palmer, National Catholic Community Service, attended the Charleston meeting. Mrs. J. W. McCollum, president, attended the annual meetings of the Omaha, Green Bay, Grand Rapids and Natchez Diocesan Councils. Mrs. Thomas F. Moran was present at Helena; Mrs. Katherine Murphy Burns, at Santa Fe; and Miss Ruth Craven, field secretary of organization, N. C. C. W., at Duluth.

The conventions which took place include Helena, August 24-26; Duluth, September 15; Santa Fe, September 16-17; Galveston, September 19-21; Omaha, September 29-30; Lafayette, October 1; Green Bay, October 1-2; Charleston, October 4-6; Amarillo, October 5; Reno, October 7; Grand Island, Grand Rapids and Sacramento, October 8; Natchez, October 11-13.

Following the convention of the Galveston Diocesan Council of Catholic Women, the Golden Sacerdotal Jubilee of Most Rev. Christopher E. Byrne took place. Most Rev. John J. Glennon, Archbishop of St. Louis, preached the sermon at the opening Mass; Most Rev. Robert E. Lucey, Archbishop of San Antonio, spoke at the luncheon. The women of the Galveston diocese presented to Bishop Byrne an \$8,000 purse for the education of a young man for the priesthood; also a spiritual bouquet.

Papal Medals Awarded Reno Leaders

At the Reno convention, the medals Pro Ecclesia et Pontifice were bestowed upon Mrs. E. P. Carville and Mrs. H. R. Cooke, past presidents of the Reno Diocesan Council of Catholic Women. In conferring the medals, Most Rev. Thomas K. Gorman, Bishop of Reno, called attention to the tenth anniversary of the Diocesan Council; His Excellency emphasized the outstanding service of the Council to the cause of religion in Nevada, the indispensable character of the work which the organizations of Catholic women were doing in the upbuilding of the parochial and diocesan institutions.

A convention pattern for dioceses in which there are many defense units was set at the meeting of the Charleston Diocesan Council. In the state of South Carolina, which comprises the Diocese of Charleston, there are all types of defense communities—army posts; naval, marine, and air bases; replacement centers; hospitals; and industrial centers.

"Catholic Women in Defense" Topic at Charleston

Dedicating their twelfth annual convention at Spartanburg, South Carolina, to "Catholic Women in Defense,"

the Charleston Diocesan Council presented a varied program touching the many defense problems of the diocese, real Catholic living as an aid to defense, the Catholic women in the nation and defense, lay volunteer cooperation in defense, work in leave and defense areas; the program also included visits to the National Catholic Community Service center, and a dance. A reception was held for Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and celebrant of the Field Mass at Camp Croft, and Most Rev. John F. O'Hara, C.S.C., Military Vicar and preacher of the sermon at the Field Mass.

The three-day meeting held October 4, 5, and 6 served to inspire all those who participated with the spirit of true Christian charity and gave concrete assistance in the many services which may be performed by Catholic women in the present national defense emergency.

Over 8,000 attended the Solemn Pontifical Field Mass at Camp Croft. In a few brief words to those gathered, Archbishop Cicognani expressed his sincere gratitude to the Catholic women for sponsoring such a celebration. His message to the young men was: "As your uniform distinguishes you, so may virtue, and especially your religious faith, the great privileges of being followers of Christ, give you even greater distinction."

Bishop O'Hara Stresses Need for Catholic Action

Bishop O'Hara stressed the need for Catholic Action in a world saturated with godless secular action, and the fact that for women Catholic Action begins in the home. "There is so much that a good woman can do," he stated and added: "I hold no brief against the extraordinarily gifted woman whose place is in the sun; and God forbid that I should detract in any way from the nobility of the sacrifice that causes many women to surrender their own prospects in order that their earnings may hold another family together. I have nothing but praise for those rare women whose management of their own homes gives ample time for the exercise of the corporal and spiritual works of mercy. But too many women today have forgotten that God gave them a special vocation for home-making, and a power to inspire men and keep their ideals lofty and clean."

At the Sunday afternoon session, the delegates and visitors were addressed by the Apostolic Delegate. Citing the home and the family as "the great sphere of feminine action" and the "impregnable refuge of Christian life," His Excellency told his listeners that by example and by every means inspired by charity they should "oppose and condemn whatever threatens the stability of the family, the sanctity of matrimony, its unity and its indissolubility." The work of women in apostolic times as related by St. Paul in the Epistle to the Romans was referred to by Archbishop Cicognani as "nothing more than the 'collaboration of the

laity in the apostolate of the bishops and priests' upon which the recent Sovereign Pontiffs have so greatly insisted."

"The reigning Pontiff, Pius XII," His Excellency continued, "has unceasingly appealed to lay men and lay women to accept the precious and lofty privilege of participating and cooperating in the work of the priesthood, so urgently and seriously needed especially today in order that the fruits of Divine Redemption may be extended."

Apostolic Delegate Lauds Bishop and Women of Charleston

Remarking specifically on the work of the Catholic women of the Charleston Diocese, Archbishop Cicognani stated: "Through your generous and unfailing willingness to collaborate, you Catholic women of the Diocese of Charleston have been a source of great consolation and support to your zealous Bishop whose unselfish and untiring service to the Church and to the people of South Carolina is a worthy example to his flock. . . . The efficiency of your work, notwithstanding your limited number, deserves every commendation and encouragement. I know that your fellow citizens, generally, appreciate and are in admiration of your works of charity and piety. Yours is the merit of presenting to them the thought of the Catholic Church on vital problems of the day, on the principles of morality, and on the truths of your Faith."

Most Rev. Emmet M. Walsh, Bishop of Charleston and Assistant Episcopal Chairman of the Department of Lay Organizations, National Catholic Welfare Conference, presented the Apostolic Delegate to the convention. In his own message to the convention, Bishop Walsh reminded the women of their special obligations and opportunities due to the presence of so many soldiers in the Southeast. Thirty-seven per cent of the young men are Catholics, coming from Catholic communities. The Catholics of South Carolina, one-half of one per cent of the population, must supply that Catholic atmosphere.

Bishop Walsh also addressed the Diocesan Youth Council, which conducted parallel meetings on Sunday afternoon. Miss Anne Sarachon Hooley, national youth chairman, addressed a meeting of Diocesan Council Youth sponsors and of the Diocesan Youth Council; Miss Kathryn Ridock, diocesan chairman, and Miss Edna Seamen, vice president, presided at the respective sessions. A reception and dance was held at the NCCS Club.

The business session of the senior council Saturday afternoon included panel discussions of two of the standing committees which are to be stressed during the coming year—family and parent education and libraries and literature.

Miss Hooley Tells of Opportunities Through NCCS

"Today's Challenge" was the subject of an address at a general session Saturday evening by Miss Hooley, administrative assistant in charge of the Women's Division, National Catholic Community Service. Miss Hooley praised the work which has been done in the South and told of the great and grave problems still unsolved in creating a "home away from home" not only for men in the armed service but for those who are brought into industrial areas for purposes of national defense. Miss Hooley made a plea for generous community action in creating recreational facilities for these men and women, in cooperation with the NCCS professional staff.

Miss Hooley later addressed the group on the National Catholic Community Service. Miss Frances Engel, regional field supervisor, NCCS, spoke on "Frontiers of Service." Miss Engel had earlier addressed the group on "New Defense Boom Towns."

Monday morning Miss Hooley conducted an institute session on "Lay Volunteer Cooperation with the National Catholic Community Service." Miss Engel led the discussion, which brought out the principles, aims, needs, problems, and methods of defense work.

An "open house" at the National Catholic Community Service Club and a reception for the Apostolic Delegate Saturday evening provided attractive social features. The musical program throughout the convention was furnished by talent from Camp Croft.

Congratulations to the Charleston Diocese. No undertaking is ever too big for the "Church militant" in the State of South Carolina where the Catholic population is so small. And congratulations to the retiring president, Mrs. J. Carroll Magarahan, through whose untiring efforts so much has been accomplished. Mrs. G. Leo Lowry of Charleston was elected for the coming year.

Meetings at Amarillo, Duluth and Galveston

Eight of the other diocesan conventions stressed some phase of defense. A talk on "The D. C. C. W. and the National Catholic Community Service," given by William M. Ryan, Houston, was followed by a round-table discussion at the Amarillo meeting. "Women and Defense" was the topic of an address by Margaret Culkin Banning at the Duluth convention. At Galveston, a report was given by the committees that have helped in the local entertainment of the boys. The members of the Council have also supplied literature for the recreational centers and have completed a Mass kit for one of the chaplains from the diocese. Rev. T. A. Carney, U. S. N., addressed the delegates on Pius XII's Five-Point Peace Program.

At the Galveston meeting Mr. William Ryan, general chairman, outlined the plans for the meeting of the National Conference of Catholic Charities.

Other Meetings Held at Green Bay, Helena, Reno and Omaha

At the Green Bay meeting, Mrs. McCollum outlined the part organizations of Catholic women can play in helping in the work of the United Service Organizations and the National Catholic Community Service. Miss Ruth Reinert, Ph.D., University of Wisconsin Extension Division, spoke on the "Role of the Church in the Present Crisis," and Sister M. Charitas, Mount Mary College, Milwaukee, the "Role of Women in Reconstruction."

Major Sullivan, Fort Missoula, addressed the Helena meeting on "The USO and how the NCCS Can Help." At the Reno convention, Mr. T. Halloran of the Men's Division, NCCS, encouraged the families to invite Catholic boys into their homes.

The Omaha and Sacramento conclaves had as their themes "For God and Country" and "The Church in the National Defense Program." Most Rev. Robert J. Armstrong, Bishop of Sacramento, addressed his diocesan group on "Catholic Women in the National Defense Program." A Service Mass Kit was presented to the Bishop for the use of one of the army camps in the diocese.

A good Christian makes a good patriot was the theme of an address by Most Rev. James H. Ryan, Bishop of Omaha. "We as Catholics owe obedience to two cities, the city of the spirit and the city of the state. Each has its own sphere, and we owe them both loyalty and obedience. In the second state, if we strive for Christian brotherhood we help to perfect the state of society."

The work of various committees was stressed at these conventions. Reports, talks, panels, and institute sessions all helped to acquaint the delegates with the need for action and the plan of action.

Charity Work in Sacramento Diocese Explained

Rev. Thomas H. Markham, director of Catholic Welfare Bureau, Sacramento, addressed the diocesan group on "The Orphans of the Sacramento Diocese." Family rehabilitation, care of subnormal, problem or neglected children, relief of indigent individuals were discussed by Rev. Thomas Collins, director of Catholic Charities, at the Reno meeting. Father Collins recommended that the women find out what other public and private agencies are doing, what

type of legislation will best forward the work, what legislation is hindering it.

Legislation is receiving more emphasis at conventions in recent years. Not only is legislation of national importance receiving attention, but also legislation of diocesan and local importance. At the Galveston meeting, Bishop Byrne asked the women to work for a more liberal local interpretation of the school bus law to permit students of Catholic schools to ride the school buses without charge. One of the projects of the affiliated groups will be work for an amendment to permit the use of free textbooks in private schools.

The National Catholic School of Social Service, its aims and needs, and the training provided were discussed at the Amarillo, Duluth, Green Bay, and Santa Fe meetings. Plans for continuing maintenance support and meeting pledges were outlined.

Cooperation in Work of Confraternity Invited

The cooperation women can give and are giving in furthering the work of the Confraternity of Christian Doctrine was discussed at various meetings—Amarillo, Duluth, Grand Island, Grand Rapids, Green Bay, Helena, Omaha, and Reno. In the Grand Island Diocese, a contest was conducted on the subject of "Fostering Vocations to the Holy Priesthood and Sisterhood." The Grand Island diocese reported that in each of ten deaneries every parish and every mission has at least one Confraternity study club, and in some of the larger parishes there are ten study clubs. The Grand Island and Amarillo groups are studying "Parish Apostles for Converts." At several of the meetings copies of the Revised New Testament were presented to Board members and Council women taking part in Confraternity work. At the Duluth meeting a round-table conference was held on Confraternity activities. Most Rev. Paul P. Rhode, speaking at the Green Bay convention, urged the women to counteract the obstacles toward faith and to bring home Catholic truths to all within their reach.

Duluth Convention Hears Archbishop Stritch

Most Rev. Samuel A. Stritch, Archbishop of Chicago, speaking at the Duluth convention, stressed the Christian home. "Women's efforts should include two things," said Archbishop Stritch. "First they must give themselves zealously to making their own homes really Christian. Secondly, they must spread the knowledge of Christian family teaching and vigorously oppose specious legislation and civil administrative practices which create an atmosphere inimical to Christian home ideals." His Excellency recommended several practices to preserve and intensify the sanctity of the home—consecration of the family to the Sacred Heart, family prayers, the display of Christian virtue, faithful fulfillment of religious duties.

"What Is the Christian Home," "Christian Education in the Home from the Viewpoint of a Mother," and "Extreme Unction" were topics of addresses at the Helena gathering.

A display of Catholic books in the public library of Duluth was exhibited at the convention in that diocese. Sister M. Joan, R.S.M., stressed good reading in a talk on "Forward with Books" at the Omaha meeting. "Convert Authors" was the subject of an address at the Helena gathering by Frances McLaughlin. Rev. Edmund Falicki, spiritual director of the Grand Rapids Diocesan Council, urged the women to place Catholic literature in each home.

Labor Encyclicals Discussed at Galveston

The Galveston convention had as its theme the Encyclicals of the Popes on Labor.

Two conventions stressed inter-American relations. At the Omaha meeting, 1941-42 program previews were given by the Omaha Deanery Study Club, the Brownson Circle and the Norfolk Study Club. Rev. Henriquez Cardenas,

Montezuma Seminary, talked on the "Church in Mexico" at the Santa Fe meeting.

Aiding in subscription campaigns for the diocesan paper, placing the diocesan paper in every home and subscribing for it for young men and women away from home in defense work were discussed at various meetings.

Rev. Patrick Casey, editor of the *Western Montana Register*, following his talk at the Helena meeting, conducted a question and answer period on ways of helping the paper, sending in news, securing subscriptions and advertising, and saying prayers.

Diocesan chairmen of standing committees were urged to use the diocesan press for notices and material by Rev. T. J. Drury, diocesan spiritual director, Amarillo.

Valuable points on publicity were given by Mrs. Fred Greulich, president, Reno Diocesan Council, who advocated use of the *Register* especially, and also use of the local secular papers. In sending news to the *Register*, Mrs. Greulich gave the following suggestions: 1. Send pictures when possible. 2. Send direct quotations of assertions made at meetings or interviews, giving a summary, too, of what speaker said—not merely that So and So spoke. 3. Be alert to trends—in legislation, civic affairs, etc.—in collecting news items or material for editorials. 4. Remind the editor to send marked copies to merchants who figure in the news and who cooperate by advertising in diocesan paper. 5. Report not only what takes place at Catholic meetings, but also what Catholics are doing in other fields.

The Grand Rapids Diocesan Council conducted a quiz program, over the radio, on the Council the day preceding their convention. The president, Mrs. Gerald Bennett, and members of the Council participated.

Exhibits of shrines were held at the Reno, Duluth, and Lafayette meetings. At the Helena meeting, Miss Florence Gilmore, Butte, gave a talk on shrines.

Omaha's Meeting Built Around Study Program

The major portion of the Omaha meeting was built around the study club program. The Omaha study club chairman, Mrs. Thomas McShane, has been having a series of study club articles in the *True Voice*, covering reasons for a study club, types of clubs, material, and so on. Many new groups are being formed in the Galveston diocese.

At the Grand Rapids meeting, Rev. Harold J. Markey, spiritual director of the C. Y. O. in Detroit, talked on youth work, describing the perseverance necessary. A section meeting was held under the guidance of Rev. Joseph C. Walen, diocesan director of C. Y. O., Grand Rapids.

The work being accomplished at the Catholic girls' camp in the Grand Island Diocese was described at that convention. At the Helena meeting, the youth chairman reported and conducted a panel on youth problems. The C. Y. O. and Youth activities in the Helena Diocese were described by Mrs. Thomas F. Moran. A talk on vocational guidance was given at the Omaha meeting by Sister Mary Bernita, R.S.M., St. Mary's College, who recommended cultivating good habits, teaching girls responsibility, teaching reading, teaching ideals, teaching youth to accept hard knocks.

Catholic Action, unity through federation, and organization and development were the keynotes of many of the conventions.

Rev. Frederick Stenger, of St. Mary of the Lake Seminary, described Catholic Action as supernatural action, at the Green Bay meeting. One phase of Catholic Action, the lay men's cooperation with the Hierarchy in the fight against organized paganism, Communism and Nazism, in order to establish Christ in the world and in the hearts of men, was described by Rev. Charles Duffy, O.M.I., at the opening Mass of the Amarillo convention.

Bishop Bona Asks Cooperation of Women's Groups

The cooperation of the women's Catholic Action groups was solicited by Most Rev. Stanislaus V. Bona, Bishop of Grand Island, who is establishing a similar federation of

men's groups in the diocese. His Excellency called upon the women to aid him in completing this organization, citing the benefits of such organization and meetings.

"The convention is a clearing house for the experiences and achievements gathered during the year. Reports prove a valuable means of exchange of ideas, widen our vistas, and open to our eyes new fields of Catholic Action," said Bishop Bona.

"Secondly, a convention is much like an inventory men make in business. Before returning home at the close of last year's meeting, we confided to you certain tasks and undertakings for the ensuing year. Since then you have labored at them faithfully and the convention gives you the opportunity of reporting on the success of your endeavors. This gathering has made it possible for us, furthermore, to lay plans and to receive counsel and encouragement for the future."

The conventions are "closely linked to the meetings held in our parishes and districts, and the convention initiates activities that will continue throughout the year. . . . We look upon the conventions that have already taken place in the diocese as opportunities to serve God, to better ourselves, and to help to edify our fellow men."

Most Rev. Thomas K. Gorman, Bishop of Reno, spoke on "Diocesan Unity" at the Reno convention.

A panel on the Diocesan Council was given at the Amarillo meeting. "The D. C. C. W. Serves the Parish" was discussed by Rt. Rev. Msgr. F. J. Pokluda, who related that prior to the formation of the Council, Catholic work was limited to the parish, with no outside help. Catholics knew no one outside their own parish. In a talk on "The D. C. C. W. Serves the Community," Mrs. Michael F. Roche, diocesan president, cited the various ways in which women were serving the community. "As we assume a place in the civic world of today, we also assume a grave responsibility," said Mrs. Roche. "In the eyes of the world we represent Catholic opinion and therefore we must be informed. We don't want apologetic or defensive Catholics; we need women who are proud of their Faith, women who are ready and willing to do their part, women who know the true Christian philosophy and who have the courage to express it when opportunity presents itself." Activities being carried on by the Amarillo Diocesan Council which extend into community life include community chest campaigns, social service, family visiting, Red Cross, youth work—training future citizens, immigrant aid, parent-teacher work, study of industrial problems and Encyclicals of Popes—all this in addition to attendance at and participation in secular meetings.

N. C. C. W. Activities Praised by Bishop Jeanmard of Lafayette

Most Rev. Jules B. Jeanmard, Bishop of Lafayette, praised the council as a most effective means of increasing interest in Catholic work throughout the diocese. His Excellency also stressed the fact that the N. C. C. W. is the only means of coping satisfactorily with problems and situations of a national nature.

Very Rev. Louis H. Boudreaux, spiritual director of the Lafayette Diocesan Council, pointed to the development of lay leaders as a result of organization of the Council. Father Boudreaux cited the development of leaders within the diocese after five years of organization, lay women who were able to enter into and maintain lively discussions of interest on Catholic problems.

Rt. Rev. Msgr. Peter M. H. Wynhoven, spiritual director of the New Orleans Archdiocesan Council, delivered the sermon at the Lafayette meeting. "The Catholic Woman's Place in Parish Life" was the theme of a panel presented by Rev. Olan A. Broussard, Iota, who talked on "The Catholic Woman and Parish Activities"; Rev. Paul M. Soulier, Kinder, "The Catholic Woman and Public Wor-

ship"; and Rev. A. L. Soulier, Scott, "The Catholic Woman and the Inner Life."

Phases of organization presented at the Helena meeting included "Why the Deanery and Diocesan Council," "The Work of the Council in the Parish," "The Working of the National Committee System," and "How the Deaneries Work." A round-table discussion on organization problems was held.

N. C. W. C. Featured on Omaha's Quiz Program

A quiz program on the National Catholic Welfare Conference was given by past presidents of the Diocesan Council at the Omaha meeting. Mrs. Jaroslav Folda, president, spoke on "Our Forces United." Mrs. McCollum outlined "Our Mutual Concerns." The Omaha Council pointed with pride to the fact that it was one of the first Councils organized after the formation of the National Council of Catholic Women, being organized in the autumn of 1920.

New Diocesan Council leaders elected for the next term included Mrs. W. E. McNallen, Amarillo Diocesan Council; Mrs. G. Leo Lowry, Charleston; Miss May Q. Garthar, Galveston; Mrs. Lee Borron, Grand Island; Mrs. Lawrence O'Neill, Paris; Mrs. T. M. Robinson, Helena; Miss Grace Taylor, Lafayette; Mrs. J. C. Ries, Jr., Sacramento; Miss Della Dugan, Santa Fe.

MISS LYNCH HEARD AT RICHMOND TEACHERS' INSTITUTE

Miss Margaret T. Lynch, executive secretary, National Council of Catholic Women, led a panel discussion on "Parent-Teacher Cooperation" at a Teachers' Institute held in the Richmond Diocese, September 22-23. Participants in the panel included Rev. Thomas E. O'Connell, Richmond; Mr. A. J. Cummings, New Orleans; Sister Ann Elizabeth, C.S.C., Washington, D. C.; and Mrs. Irving Matthews, Richmond Parent-Teacher Federation.

"Why Are We Educating Our Children" was the subject of an address by Rev. Geoffrey O'Connell, Ph.D., Clarksdale, Miss. Dr. O'Connell also spoke on "What's Wrong with American Education" and "The Catholic Solution to the Problems of Education."

"Vocational Guidance in the Catholic School" was treated by Dr. Eugenie A. Leonard, Catholic University of America.

At a session for high school principals and teachers, Dr. Roy J. Deferrari, of Catholic University of America, was the principal speaker.

The closing inspirational address was given by Most Rev. Peter L. Ireton, Co-adjutor Bishop and Apostolic Administrator of the Richmond Diocese. Rev. Francis J. Byrne, superintendent of schools of the diocese, presided at the meetings.

RECORD OF SPRINGFIELD MEETING PRESENTED IN FILM

The very enterprising leaders of the Springfield Diocesan Council provided a permanent record of the recent N. C. C. W. Midwest Regional Conference held at Springfield. Motion pictures were taken of the leading events, beginning with the arrival of His Excellency, Most Rev. Samuel A. Stritch, Archbishop of Chicago, and ending with the visit of national officers to New Salem, the scene of Abraham Lincoln's boyhood. Music appropriate to the films accompanies the showing. The pictures have been exhibited throughout the Springfield Diocese—at deanery and parish meetings, in convents, diocesan institutions, and in private homes. They were loaned to the Belleville Diocese and will also be used at the convention of the Indianapolis Diocesan Council in December.

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